THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For MAY, 1800.

LAISSE-LES ESPERER, LAISSE-LES ENTREPRENDRE;
IL SUFFIT QUE TA CAUSE EST LA CAUSE DE DIEU.

ORIGINAL CRITICISM.

ART. I. *The Travels of Antenor in Greece and Aſia; from a Greek Manuſcript found at Herculaneum: including ſome Account of Egypt. Tranſlated from the French of E. F. Lantier. With additional Notes by the Engliſh Tranſlator.* In 3 vols. 8vo. 1l. 4s. Boards. Longman and Rees. 1799.

THE French are more peculiarly attached to the hiſtorical Romance. In this ſpecies of compoſition they have, in general, made choice of ſubjects highly intereſting to a claſſic imagination. They have introduced characters in the moſt ſtriking or engaging attitudes; repreſented incidents with an uncommon force and beauty; and deſcribed places in a ſtyle delightfully pictureſque. Yet, with all theſe advantages, they have, for the moſt part, incurred cenſure from the extravagance or boldneſs of their eſſays, in the intertexture of fiction with truth.

In the "Telemachus," of Fenelon, we can ſcarcely ſay, that hiſtory has been involved in fabulous invention; ſince the age and the characters of Telemachus, pre-occupied by the Bards of Greece, were, in themſelves, poetical.

In "the Travels of Anacharſis," the imagination of the

poet is commonly tempered by the wiſdom of the philoſopher: but, we confeſs, after the peruſal of them, entertained and inſtructed as we were, we felt our memories confuſed in the recollection of the real facts and circumſtances which they ſhew through a ſort of faery light, but with which we were before familiarly acquainted. In the ſame manner ſome of Gilpin's views, which are exact delineations from nature, can hardly be recognized through their rich aërial tint—their coloured atmoſphere. In favour of the volumes before us, we were by no means prejudiced by the title-page or the preface. The title-page informs us, that "the Travels of Antenor" are from a Greek MS. found at Herculaneum: and the preface gives us a fooliſh account of the manner in which the MS. was found.

"Travelling through Italy, I had ſcarcely arrived at Naples before I paid a viſit to Mount Veſuvius, at the firſt eruption of which, under the emperor Titus, and ſeventy-nine years after Chriſt, the elder Pliny loſt his life. On my return to Portici, wiſhing to ſee Herculaneum, then recently diſcovered,* I deſcended with torches, about eighty feet below the ſurface of the earth, into that region of darkneſs: but the damp and coldneſs of the air, and the ſmoke of the torches, ſoon obliged me to meaſure back my ſteps.

"At Portici I viſited a fine palace belonging to the king of Naples, from whoſe capital it is about two leagues diſtant, in a moſt charming ſituation by the ſea-ſide at the foot of Mount Veſuvius. Even now my imagination often carries me to that delightful ſpot, and I exclaim,

"Abite nunc urbanæ moleſtæque curæ.

"While ſurveying the curioſities of the King's Muſeum, collected from Herculaneum,† including nuts, eggs, bread, and other proviſions, found there in perfect preſervation, I ſaw perſons employed in decyphering ancient manuſcripts, which ſeemed ready to fall to duſt. They conſiſted of cylindric rolls, nearly in the form of rolled tobacco. The firſt folds were ſo difficult to open, that it was neceſſary to make uſe of a machine to draw out, by means of ſcrews, this black and ſhattered parchment upon linen or unctuous paper. As ſoon as the decypherer

* "In 1736 the duke of Elbœuf having ordered a well to be dug in his garden at Portici, diſcovered a vault, under which he found ſeveral columns and ſtatues. He afterwards parted with the eſtate to the king, who dug ſeveral miles under ground, and explored that ancient town."

† "Others have ſince been added from the ancient Pompeii, now called Pompeiana, another town beyond the mountain, which ſhared the ſame fate with Herculaneum, and which has been wholly expoſed to view; whereas Herculaneum was cloſed up again for the ſafety of the town of Portici, which is built over it. T. N."

had

had discovered a word he wrote it down, guessing at those which were illegible by the sense and connection of the sentence: and though these writings had no points, or commas, the learning and intelligence of the persons employed supplied all these defects.

"While I was admiring this ingenious work, one of the decypherers, the Abbé Spalatini, a man of great talents and uncommon politeness, informed me, these rolls had been found in Herculaneum, a town which had been buried seventeen centuries beneath the lava of Mount Vesuvius. 'We flatter ourselves,' said he, 'that among these ancient manuscripts we shall find those fragments of celebrated authors which have been unfortunately lost, especially of Polybius, Dionysius Halicarnassensis, Diodorus Siculus, Dion Cassius, Sallust, Tacitus, and Livy: but, in lieu of the gold we seek for, we have as yet only found minerals of little value; such as Greek works on music, physic, morality, and rhetoric.' I requested his permission to look at these ancient writings, among which observing a very voluminous roll in Greek, entitled *The Travels of Antenor in Greece and in Asia*, I asked him if he was acquainted with that work. 'No, said he; 'I have no time to read such a heap of trash, written by an author never spoken of."* Having some little knowledge of the Greek, I requested

* "Here the Abbé Spalatini was mistaken; for every one knows that many learned men have spoken of Antenor. St. Augustin in particular, in his book De Civitate Dei, lib. vii. chap. 15. thus describes his person: '*Inenormis proceritas, succulenta gracilitas, rubor temperatus, oculi cæsii quidem, sed vigiles, et in aspectu micantes; speciosus et immeditatus incessus.*'—'Tall but not gigantic, slender but not lean, moderately florid, with grey eyes, but very attentive and sparkling when they meet those of others; lastly, a handsome and easy walk.'

"It must, however, be confessed that the learned do not agree relative to the time when Antenor lived. Lillius Giraldus asserts that he was the sculptor mentioned by Pausanias as having made the statues of Harmodius and Aristogiton, which Xerxes took away when he invaded Greece, and which Alexander restored to the Athenians when he took Persepolis. 'My opinion,' says Lillius, 'is confirmed by Antenor having known Aristides in his old age; for Aristides was Archon of Athens in the seventy-second olympiad, or four hundred and eighty-nine years before Christ.' Peter Colwius, an author of great precision, strongly denies this assertion. According to him, Antenor lived much later; namely, in the ninety-third olympiad, or four hundred and eight years before Christ; 4,306 of the Julian period, and 346 from the building of Rome. This learned calculation has drawn upon him a direct contradiction from Johannes Wower, who pours forth a torrent of abuse on Colwius, and calls him *doctor asinorum*. But in this Wower is wrong; for he asserts that Antenor did not live till the time of Alexander the Great, three hundred and forty years before Christ; which is a considerable error, and differs

requeſted him to lend me the manuſcript for a few days: but, after ſhutting myſelf up in my room during four-and-twenty hours, I found I was not ſufficiently familiar with the language completely to underſtand, and accurately to tranſlate, ſo important a work. I therefore repeated my viſit to the Abbé, and aſked his permiſſion to take the manuſcript with me to Paris; promiſing, on my word of honour, to return it as ſoon as the tranſlation ſhould be finiſhed. He heſitated a conſiderable time, but at length yielded to my urgent requeſt.

"When I arrived at Paris, I aſſociated in my labour a friend, whoſe profound erudition has cleared up the obſcurity of many parts of the manuſcript, and greatly contributed to the completion of the work. As to its authenticity, it would be carrying ſcepticiſm to a ridiculous extent to entertain the ſlighteſt doubt of Antenor's exiſtence, which is as certain as that of Ariſtotle or Plato, and of which the book he has left behind him is a ſufficient proof."

A flimſy fiction—childiſh in the extreme—open to the detection of every reader. Unleſs ſome ſecret ſatire be couched under it, we can no way account for a fabrication ſo unworthy the ingenious author. In examining the hiſtorical character of this performance, we meet with frequent and glaring offences againſt chronology, and, generally ſpeaking, againſt probability, which pleaſantry can never do away; nor French eloquence with all its ſpecioufneſs. The work may be viewed under two different aſpects—the *grave* and the *fabulous*.

As a *graver* compoſition, it conſiſts of hiſtorical narrative and characters, philoſophical reflection and local deſcription, embelliſhed, more or leſs, by the author's fancy: as *fabulous*,

---

ſixty-eight years from the truth. But he adds that this Greek author pretended to have lived at an earlier period, in order to render his Memoirs more intereſting and attractive, by appearing to have perſonally known the philoſophers and great men of whom he ſpeaks. At this paradox Godeſcalcus Stewechius expreſſes the utmoſt amazement, and angrily exclaims againſt the ignorance and effrontery of theſe writers. 'It is evident,' ſays he, 'that had Antenor lived at the time of Alexander, he would moſt aſſuredly have ſpoken of that hero, of the burning of Epheſus, the battle of Chæronea, and the aſſaſſination of Philip of Macedon.' In this Cornelius Celſus and Priceus agree: but it is true they defend their opinion with a degree of moderation that leaves a doubt of their own conviction.

"What concluſion can we draw from this diverſity and contradiction! All that is certain is, that Antenor did exiſt; but the period when he lived we muſt leave to the deciſion of more learned critics, and ſay,

"Non noſtrum inter vos tantas componere lites.*"

* "For this note I am obliged to a learned friend who aſſiſted me in the tranſlation of the manuſcript."

it

it exhibits light tales and trivial incidents, which are, purely, his own invention.

In "the Dinner of Aristippus," the features of his philosophy are finely painted.

"A few days after I was introduced, Aristippus invited me to dinner. I arrived at sun-set, and found a number of guests already assembled. They were waiting for the appearance of Aristippus and his female friend and philosopher Lasthenia, whom I had not yet seen. They soon entered together. The former wore a purple robe, perfumed with the most delicious odours, and the latter was adorned with the charming and elegant simplicity of the Graces themselves. Her auburn hair fell in light tresses on her shoulders, and her head and neck were decorated with flowers, which formed the only extraneous ornament to her dress. We were invited to bathe before dinner; and, having been perfumed with delicious essences, we returned to the banquetting-hall, where incense and perfumes were burning. At one end was a buffet, with a rich display of gold and silver plate, of cups silver-gilt, and some of them enriched with precious stones. Several slaves advanced, bearing chaplets of flowers,* which they placed upon our heads, and vases of cold water to pour upon our hands. The company determined, by lot, who should be the symposiarch, or king of the feast. It fell on Xanthes the peripatetic, who gave the toasts, regulated the laws of the banquet, and the time of drinking.

"We seated ourselves on couches placed round the table, which was frequently washed. The coverings of our couches were of purple.

"Philoxenes the sophist at this time entered, and, being struck with the luxury and splendor of the feast, he knit his brows, and told Aristippus this profusion and extravagance were ill-adapted to a philosopher or a wise man. Aristippus replied, with the utmost tranquillity, 'My dear Philoxenes, do me the favour to sit down, and make one of our party.'—'You are too good,' replied he: 'it is impossible to refuse you.' As soon as he was seated, and had begun to eat with-

* "The ancients were so fond of crowns, that guests often wore three ornaments in that form, composed of flowers; one on the head, another on the forehead, and the third round their necks. They were placed over their doors, on their buffets, on their bottles, and on their vases. Crowns, too, were with them the reward by which skill and courage were recompensed. The Hebrews, the Egyptians, and the Gentiles, wore horns as marks of honour and of power. Thus Moses had a pair of horns, and Jupiter Ammon was worshipped under the form of a ram. Our ancient European knights wore horns upon their helmets, to render themselves more formidable to the enemy. These were affixed by their wives, when they departed for the field: but they were at length disgusted with them, because they were turned into ridicule, and became a bye-word, in allusion to the licentiousness of their wives during their absence."

out ceremony, Ariſtippus ſaid 'My dear Philoxenes, I ſhall reply to your cenſure on the ſumptuouſneſs of my table by relating a circumſtance that happened to me, in company with Andron the ſtoic. I purchaſed a partridge in his preſence, for fifty drachmas,* when, like you, he reproved me for my extravagance. I liſtened to him with patience, and then replied, 'If a partridge coſt only an obolus, no doubt you would buy one yourſelf?'—'Agreed,' ſaid he.—'Well,' I replied, 'I place no greater value on fifty drachmas than you on an obolus: I perceive, my dear friend, it is not the luxury or the good cheer you object to, but merely the expence.' The ſophiſt felt the application, but continued eating.

"The firſt courſe conſiſted of ſhell-fiſh, ſome raw, and others cooked in various ways: they were interſperſed with hens' and pea-hens' eggs, of which the latter are much eſteemed. There were alſo pigs' pettitoes, lambs' heads, calves' plucks, and a diſh of graſshoppers, of which the Athenians are very fond, and which abound in their markets. We reſerved the firſt of every diſh for the altar of Diana. The ſecond courſe conſiſted of game and fowls, and the moſt delicate kinds of fiſh. I obſerved many of the gueſts ſending away ſeveral diſhes by their ſlaves, and was informed it was cuſtomary for every one to have part of the repaſt conveyed to his friends.

"At the commencement of the feaſt Ariſtippus touched a cup of wine to (with) his lips, and then gave it to his neighbour, who drank and paſſed it; and thus the wine went round. This firſt cup is the ſymbol of fraternity between the gueſts. Other cups followed, when Ariſtippus gave us healths and toaſts, which we immediately paſſed round to him again. The firſt cup conſiſted of one-third part wine and two of water: but the latter was inſenſibly diminiſhed, and at length we drank pure wine.

"Laſthenia then took a cithara or harp, to which ſhe ſang a hymn in honour of Bacchus. Her voice was ſweet, melodious, and flexible, and ſhe had the art of accommodating it to every variety of tone or modulation. The verſes ſhe ſang were of her own compoſition. This multiplied exertion of her talents gained her the moſt animated applauſe, yet the pleaſure they communicated was above all our praiſe. "All the gueſts had branches of laurel and of myrtle, and ſang and accompanied themſelves on the lyre in ſucceſſion."

Of the philoſophical (by which we mean, the political, moral, and religious) reflections, we have much to applaud, and more to condemn. In his political opinions we concur, moſt heartily, with M. Lantier.

"At Athens the ſovereignty then reſided in the people, who daily aſſembled at a very early hour in the market-place, or at the theatre of Bacchus. Each citizen, who had attained the age of puberty, had a deliberative voice in this aſſembly; from which, if abſent, he was

* "The drachma was worth 7½d. Engliſh."

liable

liable to pay a fine. One day I saw the magistrates, called lexiarchs, walking along the streets, and holding a scarlet cord across the way, by means of which they dragged the people with them to the assembly. If the cord touched and marked any one, he was condemned to pay the fine, while all the rest received three oboli for their attendance.

"I followed these lexiarchs, and saw the sitting opened by a sacrifice to Ceres. The priests immolated a young pig, with whose blood they purified the place; after which a magistrate pronounced the following imprecation: "*Perish the man, accursed of all the gods, with all his race, who shall act, think, or speak against the republic!*"

"This assembly could not enact a law, unless it consisted of six thousand men. The senators first proposed the subject of every decree, after which the orators stood up to display their eloquence in supporting or opposing it. But these were subject to the law of the clepsydræ, being obliged to conclude their harangues within a certain time, marked by the clepsydra or water-clock. After being long debated, with great clamour and noise, the decree passed by the majority of suffrages, which were given by shew of hands. I confess these tumultuous cries, this impetuosity of the mob, more violently agitated than the waves of the Euripus, have left a permanent impression in my mind, very unfavourable to democratic governments." Vol. I. Pp. 6, 7.

"The art of procuring to society the greatest possible degree of happiness is one of the most important branches of moral philosophy. You will perceive I do not incline to democracy, or the government of the mob; for that, in fact, is but anarchy decorated with the splendid name of liberty. All these petty republics will soon be merged in the vast empires of despotism. I have heard the wise Anacharsis say, many years ago, *that at Athens the wise are obliged to consult fools.* In my opinion the best government is that where the means employed are most simple, and the wheels of the machine least complicated. When the people choose their magistrates, their choice is almost always bad, except in cases of imminent danger. Demagogues, and men of ambitious intrigue, lead them whither they please; while the honest, the upright, and the wise, disdain to solicit the suffrages of a capricious and ignorant mob." Vol. III. p. 399.

If we may judge of the author's morality and religion, from the libertinism and deism of his favourite characters, we cannot reprobate either too severely. In his account of the Jewish people, in particular, we observe the sarcastic sneer—the sly insinuation: and when he scoffs at the Temple of Solomon, as compared with the splendid seats of Pagan idolatry, we can perceive his "end and aim." Through Judaism we suspect he would stab * Christianity.

* In this charge, we hesitate not to include the translator; who, wherever he has judged any parts of his author faulty or defective, has endeavoured to correct the fault, or supply the deficiency. But here the translator rests perfectly satisfied with his original. *Rev.*

" It is not without ſufficient reaſon that the Greeks deſpiſe the Hebrew nation. They are not only the dupes and votaries of a baſe and ridiculous ſuperſtition, but are ſtill more degraded by the barbarous ruſticity of their manners. Their prevailing vice is avarice. Proud in the midſt of miſery, they boaſt of their fabulous origin, and have the effrontery to deſpiſe all other nations who juſtly regard them as the enemies of mankind. They live ſeparately from all the other inhabitants of the earth, and will neither unite round the ſame table, nor in the ſame prayers, ſacrifices, and libations. They equally deſpiſe literary talents and the fine arts, and above all entertain a ſovereign contempt for ſculpture. They conſider ſtatues as objects of ridicule or abhorrence, and the mere offspring of extreme idleneſs. All their induſtry is confined to the mere cultivation of the earth, and they know no happineſs but their patriarchal ruſticity, which they purſue without interruption, except when their debaſing ſuperſtition diſturbs their tranquillity. The women knead bread, dreſs their victuals, ſpin wool, weave ſtuffs, and make their clothes. They are very frugal in their meals, but it is prohibited to eat pork, that animal being conſidered by them as unclean, or to eat blood, fat, or fiſh that are without ſcales, or beaſts that have not cloven feet.

" Their government is theocratic; that is to ſay, their king or ſupreme head is their god Adonai; but as this god is inviſible, they neither have a conſtitution nor a political economy, being entirely under the influence and government of their prieſts, who make Adonai ſpeak according to their intereſt or caprice.

" We met with a very bad reception at Jeruſalem, for the Jews ſhun all ſtrangers, nor could we ever obtain the privilege of dining with any of them. They were even conſtantly alarmed leſt we might have eaten pork, or touched ſome unclean animal.

" We lodged at the houſe of one Jonathan, who had four wives. Polygamy may have ſome momentary attractions for men of voluptuous imaginations, but the truly wiſe will ever conſider it as a moſt oppreſſive burden. This man's houſe was a continual ſcene of diviſions, cabals, and domeſtic commotions; and the children of each of the women had as many ſtepmothers as their father had ſuperfluous wives.

" This nation, like the Greeks, hold bodily ſtrength in very high eſteem, but they totally neglect the cultivation of the mind. They deſpiſe the ſtudy of foreign languages, and all their library is reduced to the book of their law, which every Hebrew is obliged to ſtudy daily, eſpecially on that which they call their Sabbath, a few other books, and the writings of their king Solomon, which conſiſt of three thouſand parables, one thouſand five hundred canticles, and ſome treatiſes on plants and animals.

" Jonathan informed us their anceſtors were fugitives from Egypt, from which country they brought away the plate of the natives; that they had wandered about during forty years in extenſive deſerts before they arrived in Paleſtine; that, by a peculiar miracle of their god Jehovah, their ſhoes and their clothes had not worn out during that period;

period; that those of the children had lengthened and widened in proportion as they grew up; and that barbers became useless, because neither their beards, their nails, nor their hair grew, but constantly remained exactly in their original state.*

"He also informed me, their king Saul had exacted from a young man, named David, one hundred foreskins of the Philistines as a dowry for his daughter Michal, and that this young warrior had presented him with two hundred in full tale." Vol. II. Pp. 371—374.

In his local descriptions, the author has, generally, our approbation. Lacedæmon and Athens are described as follows:

"The next day we walked over the city, under the guidance of our friendly host.†

"The form of Lacedæmon is circular, and is intersected with several hills, being only forty-eight stadia in circumference; whereas Athens is near a hundred. At that time it contained only eight thousand men able to bear arms.

"We were astonished at finding the city of Sparta a mere assemblage of huts and small low houses. When we arrived in the public square, 'It is here,' said Demonax, 'that the senate, consisting of twenty-eight old men, and the council of the five Ephori, hold their meetings.'

"From this spot we proceeded to the finest edifice in the city, the portico of the Persians, thus named because it was built with the spoils taken from that nation. We there saw a great number of statues of white marble placed on the tops of columns. 'These statues,' said our host, 'represent the leaders of the barbarian army. That,' continued he, 'is Mardonius, who lost the battles of Marathon and Platææ; and this is queen Artemisia, who fought so courageously for Xerxes at the battle of Salamis.'

"We then visited several temples, consecrated to Terra, Jupiter, Minerva, Neptune, Juno, and Apollo. We also saw a colossal statue, which Demonax told us represented the people of Lacedæmon. A little farther was the temple of the Parcæ; and near it stood the tomb of Orestes.

---

* "This assertion of Jonathan is confirmed by St. Justin and St. Jerome."

† "It is now called Misitra, and the peninsula of the Peloponnesus, in which it stands, the Morea. But few remains of the ancient Sparta now exist. In the platanista and the Dromos are some confused heaps of stones; and the former still produces plane-trees, from which its name is derived. The Jews have three synagogues there, and the Caloyers, or nuns of La Panagia, a fine monastery. The church is one of the handsomest in the world, and the Turks have turned it into a mosque, near which is a magnificent hospital. The Eurotas, on which it is situated, is still called the Basilipotamo (*vulgò* Vasilipotamo), a name of Greek extraction, signifying *king of rivers*, and the city is celebrated for its beautiful women, and a fine species of dogs."

"We

"We quitted the great ſquare by the ſtreet called the Courſe; ſo called, becauſe Icarius, the father of Penelope, intending to marry his daughter, offered her to him who ſhould excel his rivals in the Courſe, of which this ſtreet was the ſcene, and where Ulyſſes was the ſucceſsful competitor.

"We now perceived an old temple on the ſummit of a ſmall hill. Our guide told us it was dedicated to Venus. 'Its form and conſtruction,' continued he, 'are very ſingular; for, in fact, it conſiſts of two diſtinct temples, one placed upon the other. In the lower edifice, Morpho,* or Venus, the goddeſs of beauty, is worſhipped: but, in the upper, Venus, veiled and chained, as an image of the fidelity due from wives to their huſbands.'

"Demonax now conducted us to the Dromos, a place uſed as a courſe for the exerciſe of the youth, and including two gymnaſia; and a few paces from this ſpot is an old ſtatue of Hercules, at the feet of which they offer ſacrifices when they enter the age of virility.

"Beyond the Dromos, and near the ſtatue, he ſhewed us an old houſe, which had once been the reſidence of Menelaus, the unfortunate huſband of the beautiful Helen. Sparta has no citadel like the Cadmea of Thebes, or Lariſſa at Argos: her only local defence is a hill that commands the town." Vol. II. Pp. 126—128.

"At night Laſthenia invited me to accompany her the next day to the city, where ſhe was about to purchaſe a ſlave. We ſet off very early in the morning, and entered Athens by the road that leads to the Academy, and which is planted with cypreſſes. 'Here,' ſaid Laſthenia, 'you can ſcarcely take a ſingle ſtep without walking over the aſhes of a hero. There,' continued ſhe, 'are the altars of the Muſes, of Mercury, of Hercules, and of Minerva. That large olive-tree, to your right, is the ſecond that aroſe in Attica. Thoſe are the tombs of Thraſybulus, of Pericles, of Chabrias, and of Phormio. There are the cenotaphs of our brave warriors who have died in battle; and on the columns near them are engraved their names and countries.' As we entered Athens, I ſaid to her, 'Your city appears to me very ill-built. The ſtreets are narrow, crooked, and extremely irregular, and the houſes are, in general, mean and inconvenient. Theſe external ſtair-caſes and projecting upper ſtories diſfigure the appearance of the buildings, intercept the light, and confine the circulation of the air. Thoſe hermæ of ſtone, in a cubic form, at the doors of the houſes, alſo offend the eye. I prefer thoſe altars covered with turf, that ſtand cloſe to them, and which are much more pleaſing objects. I obſerve, too, that you have but one fountain,† though it is true its place is in ſome meaſure ſupplied by wells and ciſterns.'—'At your laſt viſit to Athens,' ſaid Laſthenia, 'you did not make ſuch minute obſervations. It is evident that three years of travelling have improved your judgement and formed your taſte. But on this ſubject I

* "Morpho ſignifies form or κατ' ἐξοχην, beauty."

† "There was but one ſpring at Athens, from which nine ſubterraneous canals conveyed water to the various quarters of the city."

muſt

muſt tell you the facetious remark of a traveller, on his approach to Athenſs, where finding, at the gates of the city, a temple conſecrated to two deities, he exclaimed, 'I muſt return; for ſince they lodge two gods in one houſe, ſurely there can be no room for me.' It is certain, that in this city every thing is ſimple and mean, excepting the porticoes, temples, and public edifices, in which all our magnificence is diſplayed. Thoſe fine plane-trees which adorn the great ſquare of the Academy were planted by Cimon, who converted a barren and naked ſpot into a rich and luxuriant garden, or rather a delightful grove, watered with beautiful fountains, and interſected with covered walks and extenſive liſts for the courſe. The principal families of Athens, who are very partial to the country, laviſh all their taſte and expence on their country reſidences. There you will perceive a happy diſtribution, combined with elegance of ornament. The apartments are cool and luxurious; and in the gardens Nature ſeems to hold a perpetual jubilee.'

"When we came into the public ſquare, where the ſlaves are ſold, Laſthenia ſaid to me, 'Yonder is the altar of Pity. The Athenians are the only nation that pay divine honours to this moſt amiable of deities, who teaches us to compaſſionate all the misfortunes of others, while we bear our own with fortitude and reſignation. The worſhip paid to that goddeſs, together with the numerous altars raiſed by the Athenians to Modeſty, Fame, and Vigilance, prove them to be the moſt religious people of Greece."

With reſpect to the *fabulous*, the little eaſy tales, that are, here and there, interſperſed, remind us, often, of the lively Marmontel. The ſtory of Bion and Theophaniæ is a beautiful romance. Bion, indeed, is a real perſonage; but he is pictured in imaginary ſituations. In the mean time we are pleaſed with the ingenuity that appears in the outline and the colouring of the fictitious Phanor; but, in a moral point of view, we have much to object to the licentious companion of Antenor. From our ſpecimens, it is ſufficiently clear, that "the Travels of Antenor" are elegant and ſpirited; but we could quote as many more, to prove that they are tainted by the moſt contagious immoralities. The French manners greatly reſemble the old Grecian: and "the Travels" contain portraits of both too vividly voluptuous. Among various melting pictures of miſtreſſes and harlots, what ſhall we ſay to the "Feaſt of Mylitta," (Vol. III. P. 38.) to the "Adventure in the Temple of Venus," in the Iſle of Paphos, (Vol. III. P. 66.) or to the death of Laſthenia, the heroine, (Vol. III. P. 406.) who expires, after all her reflections on the immortality of the ſoul, with a love ſong of Anacreon on her lips?

We cannot diſmiſs the volumes without ſaying a word or two of the tranſlator. He appears to be converſant with ancient hiſtory. If, in the notes, therefore, he had pointed out

Ana-

Anachroniſms—if he had marked the more prominent parts of the work, as fact or fiction, or as a mixture of both, he would have done an acceptable ſervice to thoſe readers, to whom theſe pages will be moſt agreeable—we mean, to common readers. In ſome places, the tranſlator hath corrected his original, according to the truth of hiſtory, or enlarged it where he thought a deſcription defective. But this we conceive to be a liberty by no means warrantable. In the third volume, for inſtance, (at P. 243) the tranſlator hath ſubſtituted his own account of the Eleuſinian myſteries for that of the original. For the metrical part of the work, where he is the verſifier himſelf, he by no means appears to advantage as a poet: and where he has had recourſe to others, for tranſlations, he hath borrowed from the worſt hands. His language is not faultleſs; witneſs, "our hearts *trepidated* with love." (Vol. II. P. 368.) "I gave *a looſe* to my reflective powers." (Vol. III. P. 2.) "*The youngeſt*," for the younger. (Vol. III. P. 110.) "*Criſp* air." (Vol. III. P. 111.) "Two young women with their *ſtyle* in their *hand*." (Vol. III. P. 114.) "And *paralyſe* and deſtroy." (Vol. III. P. 314.) "*Chickens* for chicken." (Vol. III. P. 369.) "*This ſide the grave*," for "this ſide *of* the grave." (Vol. III. P. 370.) The tranſlator is anonymous: and, when he reflects on the immoral tendency of the volumes which he has thus introduced to the acquaintance of the Engliſh, we think, if he have any ſenſe of ſhame, he will continue to hide his head in obſcurity.

ART. II. *A Letter to the Earl of Lauderdale, containing Strictures on his Lordſhip's Letters to the Peers of Scotland. With a Preface, and an original Letter from the Right Hon. Edmund Burke to the author, explaining the much-perverted Expreſſion of "the Swiniſh Multitude."* By John Gifford, Eſq. A new Edition, with Additions. 8vo. PP. 171. 4s. Longman and Rees. 1800.

"FIVE years have elapſed," ſays the author and republiſher of this well-known pamphlet, "ſince the firſt publication of the following letter; and amidſt all the ſhocks, convulſions, and viciſſitudes, which different States have experienced in this momentous interval, no one circumſtance has occurred to invalidate a ſingle inference, which from an attentive conſideration of the ſubject I had been led to draw, reſpecting the aggreſſive principles and the deſtructive practices of the French Republic. On the contrary, in every act of every tyrant, from ROBESPIERRE to BONAPARTE, who has deſolated the country and oppreſſed its inhabitants for the laſt ten years, in peace or in war, in negociation or hoſtility, to friends or enemies, in all

treaties

teaties preſcribed by the influence, in all *conſtitutions* impoſed by the arms, of the French rulers on *emancipated* nations; the ſame principles and the ſame practices have been marked in thoſe ſtrong characters, which 'all who run may read.' But "the reader will find in this Letter a voluntary correction of a miſrepreſentation, into which I had been very innocently betrayed in the firſt edition; where I quoted a printed *Memoire* as the production of SAINT-JUST, a member of the Committee of Public Welfare during the tyranny of ROBESPIERRE, which I have ſince diſcovered to be the fabrication of an emigrant nobleman; a fabrication not leſs reprehenſible, for having been intended to anſwer a ſalutary purpoſe. It is not for man to uſe a bad mean for the accompliſhment of a good end. Such a jeſuitical principle of action has, happily, been long ſince exploded; and heaven forbid it ſhould ever be revived. This acknowledgment, be it obſerved, is not the conſequence of detection, as the miſrepreſentation has eſcaped my aſſailants, and even the critics themſelves; it reſults excluſively from a ſenſe of duty, and a regard for truth."

The acknowledgment, therefore, does peculiar honour to the dignity and delicacy of Mr. Gifford's ſpirit. Nor can we refrain from adding what Mr. Gifford has ſubjoined in the ſame ſpirit, concerning another miſtake made by him in another publication; as we are equally happy with him to retrieve the character of a worthy man and an excellent writer, from imputations as unjuſt as they are ſlanderous.

"I eagerly embrace this opportunity, the firſt which has occurred," cries our author, in obtaining a double triumph over himſelf, "to correct another miſrepreſentation into which I had been betrayed, in the preface to my tranſlation to [of] LALLY-TOLENDAL'S 'Defence of the Emigrants;' where I inſinuated that Dr. RENNELL, the preſent learned and worthy Maſter of the Temple, was the author of 'The Purſuits of Literature.' The grounds, on which that inſinuation was founded, it is now needleſs to repeat. Suffice it to ſay, that, after a long converſation which I had with the Doctor on the ſubject, I became perfectly ſenſible of my error; and I now feel it incumbent on me to proclaim my full and decided conviction, that he had not the ſmalleſt ſhare nor co-operation in any part of that poem or of the notes. And I cannot but expreſs the aſtoniſhment which I experienced at the renewal of this report (after ſo long an interval, and after a formal and poſitive denial of it) in a late publication, accompanied too by expreſſions highly offenſive and wholly undeſerved.* That a Catholic ſhould reſiſt the attacks of a Proteſtant Divine, on the nature and tendency of his religious creed, is unqueſtionably natural; but ſneers and ſarcaſms are at beſt unſeemly weapons [for any man] to employ in ſo ſerious a conteſt; and imputations in direct

* Mr. Gifford means, we believe, "Letters to a Prebendary," &c. "By the Rev. John Milner, M. A. F. S. A. 1800." Pp. 10, 11; 64, 65.

contradiction

contradiction to positive asseverations, surely require some better support than strong suspicions or presumptive evidence. CHARACTER, too, in such cases, even when the question is doubtful, must ever decide it; and the character of Dr. RENNELL cannot fail to stand high in the estimation of all, who place a just value on the active and conscientious discharge of the various duties of private life, and on the constant display of an ardent zeal for the defence of our religious and civil establishments."

Having done these two acts of high honour to himself and of ingenuous justice to the public, Mr. Gifford enters upon the professed design of his republication. We shall follow him pretty closely in his movements, as we feel his spirit beating in our own bosoms, are glad, therefore, to trace his footsteps in his advances, and are happy to point out his progress to the public.

"In a late debate on the subject of the negociation, proposed by the mock Sovereign of France, Mr. SHERIDAN did not scruple to assert (if the report of his speech be correct), that 'the decrees passed by France which were so offensive, particularly that of Nov. 19, 1792, were in themselves too tyrannical to remain, *they have all long since been swept away.*' So little is this the case, that the only time when they were rendered the subject of public discussion, viz. in the legislative assembly of the French Republic, not only the idea of repealing them, but even the proposition to limit their operation to countries at war with France, or occupied by her armies, was scornfully and unanimously rejected.* In fact, those decrees have been invariably acted upon by the Republican rulers and generals, nay, by BONAPARTE himself, in the Austrian Netherlands, in Italy, and in Switzerland. And they remain at this moment as much laws of the Republic, as any one article of her new constitutional code. When, soon after the usurpation of the Great Consul, a difficulty arose relative to the execution of an old law respecting the Emigrants, BONAPARTE, to whom it was referred, observed that unless that [this] law were repealed by the express provisions of the new code, it of course remained in full force. Now, I apprehend, it will exceed even the ingenuity of Mr. SHERIDAN, to descry, in that code, any repeal of the offensive decrees of November and December 1792; they were, therefore, not only *not* swept away *long since*, but they *still* remain to be swept away, or else to sweep away all the establishments of Europe; and no stronger proof need to be required, of the continuance of the aggressive and hostile disposition of the French rulers, and of the present Usurper, than the actual existence of those decrees, more than seven years after their birth, notwithstanding all the calamities which they have produced, and notwithstanding the reprobation of enemies and the intimation of friends."

We are much pleased to have this point set in its true light.

* "See p. 53."

We

We ourſelves were inclined to believe, that decrees ſo offenſive in themſelves, ſo much the diſgrace of French Republicaniſm at the time, and ſo juſtly the ſcourge of French preſumption in the event, had been, in ſome interval of ſhame or ſorrow, eraſed from their journals. The remembrance of the attempt to eraſe or to ſoften them played upon our minds and half ſeduced our judgements. And the bold aſſertion of Mr. SHERIDAN, if it be as reported his, that the decrees had actually been ſwept away long ſince; would have carried the falſehood currently over the kingdom, if it had not been ſo early expoſed as a falſehood, and ſo powerfully arreſted in its courſe, by the vigilant activity of Mr. Gifford.

"It is to me, I confeſs, a matter of much aſtoniſhment, that, in all the diſcuſſions in [of] Parliament on this ſubject, no uſe has been made of the very important document contained in the Memoirs of CHAUSSARD, which I was the firſt to recommend to public notice and attention. It is ſeldom that an hiſtorian is ſo fortunate, as to obtain poſſeſſion of ſuch a document; for it rarely happens that the private inſtructions of a cabinet to their public agents are ſuffered to tranſpire. This paper affords a complete proof of the miſchievous *intention* of thoſe memorable decrees, and a full confutation of all the aſſertions which have been made reſpecting the ſincerity of the profeſſions and the pacific diſpoſition of the French government, previous to the declaration of war. The production of ſuch a paper would, I conceive, have ſuperſeded the neceſſity of argument on that topic at leaſt."

The paper is contained in a French publication under this title, "*Memoires hiſtoriques et politiques ſur la Revolution de la Belgique et du pays de Liege, par Publicola Chauſſard,*" one of the Commiſſioners actually ſent to thoſe countries by the Republican Governors of France.

"Bonaparte," as pourtrayed by the ſtrong pencil of Mr. Gifford, "is himſelf the arch-fiend of Jacobiniſm, the cauſe of which he has conſtantly ſerved with all the zeal and energy of which his mind is ſuſceptible. He commanded the troops under BARRAS, formerly his patron, now his priſoner, in the Autumn of 1795; when the Pariſians were maſſacred for daring to claim the rights juſt conferred on them by the new conſtitution of that day. His Jacobinical feats at a ſubſequent period in Italy, in Switzerland, and in Egypt, are unhappily but too well known to the world; nor are his declaration of the incompatibility of the co-exiſtence of the two governments of England and France, and his threat to *Jacobinize* the former, leſs notorious. But perhaps it may be ſaid, that this uſurper has only uſed Jacobiniſm as the ladder of his ambition, and that, having now attained the ſummit, he will kick it from under him. But even this pretext, flimſy as it is, will not avail. For, ſince his uſurpation has been completed, this conſular tyrant has recalled the regicide CARNOT, promoted

moted many other Jacobins to places of importance, and even again taken into favour moſt of thoſe, whom for the purpoſe of deception, he had been led to proſcribe, at the firſt moment of the Revolution. It has frequently been conceded by the moſt rational enemies to unlimited monarchy, that ſuch a form of government would, in many reſpects, be the beſt, if there were any means of ſecuring the poſſeſſion of wiſdom and virtue to the Monarch. A conceſſion which admits, what indeed cannot well be conteſted, that on the perſonal diſpoſition and endowments of the individual veſted with abſolute power, the proſperity of the people and the ſecurity of ſurrounding nations eſſentially depend. Let then BONAPARTE be tried by this teſt. We know his principles and his qualifications; they have been fully diſplayed in his declarations and his conduct during the laſt ſeven years; they are written on the map of the world, in characters of blood. In him the will and the power of Jacobiniſm are combined; if fraught with danger when divided, how pregnant with deſtruction muſt they appear to every ſober mind in a ſtate of concentration! By Jacobiniſm, the Conſul ſecured his authority; with Jacobins he ſhares his profits; and, however preſent intereſt may lead him to attempt the amalgamation of this baneful quality with ingredients of an oppoſite nature, neither the fraud of SIEYES, nor the force of BONAPARTE, will ſuffice to conceal from Europe what they muſt acknowledge themſelves, that JACOBINISM IS THE VITAL PRINCIPLE OF THE REPUBLIC."* This is a portrait, in our opinion, as juſt as it is bold, as formidable as it is faithful, and particularly calculated for the eye of the preſent times.

"If, however, Mr. TIERNEY and his aſſociates concur on ſome points with BONAPARTE, be it obſerved it is only on thoſe points on which the latter differs from the Britiſh Miniſters; for, on the material queſtion of the practicability and ſafety of concluding a peace with the Directory, they are at perfect variance. The oppoſition have invariably inſiſted, that it was both ſafe and practicable; whereas the Firſt Conſul has, through the medium of his inſtrument BOULAY DE LA MEURTHE, given a flat contradiction to all their aſſertions on that ſubject. 'The continuance of the war,' ſaid the orator on the eve of the annihilation of the laſt conſtitution, 'is chiefly owing to the want of a wiſe, fixed, and truly Republican ſyſtem of diplomacy among ourſelves. If we wiſhed to eſtabliſh ſuch a ſyſtem, and to conclude treaties of peace, what ſecurity would there be for their obſervance in the preſent ſtate of our political organization? Previous to the 18th, Fructidor (Sept. 4th, 1797), the very Government exhibited to foreign powers every ſymptom of a precarious exiſtence, and they accordingly refuſed to treat with it. After that great event, the whole power of the ſtate being centered in the Directory, treaties of peace were ſpeedily broken; the Directory,

* "I employ the term *Republic* in compliance with the general practice; though fully aware, that the preſent government of France has not one characteriſtic of a Republic. It is a mere military deſpotiſm."

after

after having ſtricken terror into all Europe, and deſtroyed at their pleaſure a number of governments, incapable either of carrying on the war or [of] making a peace, were overturned with a breath on the 30th of Priairial. Thus, judging only from notorious facts, the French Government muſt be conſidered as having nothing fixed, either in reſpect [in reſpect either] of men or things.' The French Revolutioniſts have, through the whole of this political conteſt, thus ſupplied their enemies with weapons to combat their friends and advocates; who, notwithſtanding ſuch ungrateful return, ſtill continue with the moſt diſintereſted zeal to plead their cauſe with undiminiſhed ardour."

In this manner is the oppoſition of a few in our Houſe of Commons to the ſentiments of his Majeſty, his Miniſters, and his people, very properly exhibited to the finger of ſcorn; as aſſerting what even French Republicaniſm denies, as fighting in the face of plain facts, and as meriting moſt juſtly the contempt, the deteſtation of every honeſt, every thinking Engliſhman for their conduct.

After this full and final reprobation, we ſhall only ſubjoin one remark concerning a collateral point; being one, in which we concur equally as in the others before.

"I do not think," adds Mr. Gifford, at the cloſe of his Preface, "we are wiſer, I am ſure we are not better, than our fathers; it is with pain therefore and apprehenſion, that I witneſs ſome occaſional deviations from their conduct and principles, which only ſerve to convince me, that we ſhall advance in vanity in proportion [proportionally] as we recede from virtue. The omiſſion of the annual ſermon at Weſtminſter on the 30th of January laſt, affords no proof of improvement either in religious zeal or [in] political wiſdom. Is this the time for weakening thoſe ſalutary impreſſions, which the contemplation of a Monarch murdered by his ſubjects muſt excite? Is this the time for diminiſhing that horror at the violation of allegiance, which tends to fix the wavering and confirm the weak? Is this the time for diſpenſing with the public repentance of a contrite nation, lamenting the ſins of their fathers, which *their* religion tells them 'will be viſited on their children to the third and fourth generation;' or to give up the *great example* exhibited to the inhabitants of Europe, on this ſolemn day of expiation and atonement? If it were purely accidental, the neglect is culpable; but, if intentional, it cannot be too ſeverely reprehended." "I have heard," the author goes on in a note, "that an attempt has been made to juſtify this omiſſion by one who ought to know better," who certainly did know better, and, therefore, could never have made the attempt if he was, as reported, Dr. Buckner the new Biſhop of Chicheſter; "on a plea not leſs extraordinary than falſe, that the leſs that [which] is ſaid about the character of the pious Prince, for whoſe murder the piety of our anceſtors deemed it neceſſary to atone by an annual expiation the better. Ignorance alone could give birth to ſuch a reflection on the character

of our First Charles; and happy, most happy is it for himself, if the individual in question can conscientiously say, that he discharges all the religious and moral duties of a Christian and a man, with the same conscientious scrupulosity which, whatever political errors he may have committed at one period of his reign, uniformly marked the conduct of that virtuous and persecuted Monarch. Besides, were his character less excellent, it would be the height of arrogance and presumption in us to impeach the wisdom of our ancestors by the abolition of a religious custom, which has been uniformly observed for near a century and a half; and that too at a time when the Gallic regicides have instituted an annual festival for the *celebration* of the murder of *their* Sovereign!! The contrast was, indeed, humiliating to the advocates of France; and perhaps the omission was influenced by a spirit of Christian humility which shuddered at the idea of exalting us above our neighbours."

Or, to conclude as gravely as we think our author should have concluded, if *any* Bishop could possibly have spoken in such a strain concerning the solemnity or the Sovereign commemorated on it, he must have been ignorant of all history, ignorant of all politicks, ignorant of all theology.

We thus conclude our extracts from the Preface, which is dated so late as March 11, 1800; and go on to the *additions* made to the Letter itself; the rest of the Letter (as published previous to the commencement of our Review) not properly coming under our cognizance now.

The decree of the 19th of November, 1792, that first bolt of war which was levelled at the head of Britain, by the hands of Republican France, ran in these terms of aggression and hostility to us:

"The National Convention declare, in the name of the French nation, that they will grant FRATERNITY *and* ASSISTANCE *to* ALL PEOPLE *who wish to recover their liberty*; and they charge the Executive Power to send the necessary orders to the Generals, to give assistance to such people, and to defend those citizens who have suffered, or may suffer, in the cause of liberty."

By the publication of this decree a formal war was proclaimed, by those wild-headed republicans, against all the existing governments. But, to proclaim the war more diffusively, to make all governments shake and tremble at the blast of this trumpet of war, the decree was ordered to be translated into, and printed, in ALL LANGUAGES. Such a decree could not but be pronounced by BRISSOT himself, *absurd* and *impolitic*, as *very justly* exciting uneasiness in foreign cabinets. Even Mr. Grey "has been compelled to acknowledge, that it was in a great measure liable to the objections which our Ministers urged against it." And we have already seen Mr. Sheridan declaring,

declaring, that this decree particularly was too offenſive, too tyrannical to remain unrepealed. But let us now aſcend from the follower to the leader, and liſten to a ſimilar declaration from the lips of oracular authorities.

"Mr. Fox," we are told, "has, ſince this letter was written, once ventured to aſſert in the Houſe, (if the Parliamentary Reports be correct,) that the decree in queſtion was repealed. But the fact is, that to this moment (Jan. 1800) it remains a part of the laws of the French Republic. Mr. Fox's aſſertion, ſtrange to ſay! was ſuffered to paſs without contradiction; it ſerved, however, to ſhew, that he attached a proper degree of importance to the exiſtence of that decree, as it affected the queſtion of aggreſſion, the origin and continuance of the war."

It ſerved to ſhew, in union with Mr. Sheridan's and Mr. Grey's declarations, as we beg leave to add, that even an oppoſition, ſo marked with boldneſs in denying, with audaciouſneſs in affirming, had not the audaciouſneſs to affirm the inoffenſiveneſs of this decree particularly, and could only aſſume the boldneſs to deny the preſent exiſtence of it; yet could only deny this exiſtence, without pretending to ſpecify *when* it ceaſed to exiſt, by averring vaguely that it was *repealed*, by averring more vaguely that it had been *long ſince ſwept away*. Could they have ſpecified *when* it was repealed, and *how* long ſince it had been ſwept away, we ſhould not have been left involved in the cloudy chronology of Mr. Sheridan, or repoſing on the frail faith of Mr. Fox.

"General Dumourier," as Mr. Gifford proceeds to tell us, "who was at Paris at (in) the cloſe of the year 1792, and during the firſt month of the ſubſequent year, aware of the juſt grounds of alarm which the decree afforded to all other ſtates, exerted himſelf to procure its revocation, or, at leaſt, to obtain a limitation of its proviſions to countries at war with France; but as this would have defeated its object, which was, and ſtill is, to excite inſurrection throughout Europe, the efforts of the General proved abortive, and the decree now remains in the revolutionary code, exhibiting to the world a memorable record of the deſtructive principles of the French republic, and an inſtrument ready to be called into action, whenever, by an inſidious peace, or a ſucceſsful war, her power may be rendered commenſurate with her views."

This, however, muſt be allowed in favour of Republican France, that, by ſuch a decree, ſhe honeſtly avowed her worſt deſigns to Europe, held up the bloody flag openly to the world, and denounced her determination (if it ever was in her power) to extinguiſh all order, all civility, all religion among mankind. But the denunciation, gigantic as it was in itſelf, deteſtable as it was in its ſpirit, and fit only for the citizens of

the loweſt deep, was rendered more gigantic, deteſtable, and fit, by the unanimous reſolution *not* to *repeal* it, *not* to *ſoften* it, even though all Europe around them was agitated with apprehenſions, and convulſed with tremours, by the audacious call to rebellion in its ſtates. And all Europe, even Africa, even Aſia itſelf, have ſince felt the powerful call working within their ſtates, muſtering their ſubjects in impudent rebellion againſt them, and threatening even to deſtroy the whole ſyſtem of civilized nature. Such a powerful engine of deſtruction, againſt the peace of all mankind, was never fabricated by the *combined brothers of the deep* before.

" Mr. Fox had the boldneſs to declare, in a late debate, Feb. 3, 1800, that 'previous to Auguſt 1792, *there was the utmoſt and moſt decided neutrality on the part of France.*' To what lengths will men ſuffer themſelves to be carried by the ſpirit of party! For, at the very time, and in this very pamphlet, I could produce," Mr. Gifford had ſaid, after various proofs from the acknowledgments of the French agents themſelves, " the authority of BRISSOT, and ſeveral of his aſſociates, to prove that France was the aggreſſor, and that the powers againſt whom ſhe waged war, acted merely on the defenſive. So early as the 20th of October, 1791, BRISSOT urged the Legiſlative Aſſembly to declare war. 'You muſt not only defend yourſelves, you muſt BEGIN THE ATTACK,' ſaid he. He returned to the charge, on the 29th of December, 1791, when he did not bluſh to aſſign the following reaſon for his earneſtneſs; 'in ſhort, *we muſt have gold to pay the troops*; *France muſt have war to re-eſtabliſh her finances and her credit.*' In the ſame aſſembly, on the 4th of January 1792, ISNARD exclaimed, '*Let all Frenchmen haſten to the Jacobin-club, we are this moment about to declare war.*' In the ſummer of 1792, when employed in the execution of his plan for the depoſition of his Sovereign, BRISSOT ſaid, '*We made him declare war in order to put him to the teſt.**' At the ſame time COLLOT D'HERBOIS, the father of the Republic, openly declared '*we were* RESOLVED *to have war, becauſe war would kill royalty.*' In his factious paper, Le Patriote François, BRISSOT, after his plan had ſucceeded, ſpoke in ſtill plainer terms, and openly avowed the *motive* of his conduct: 'BUT FOR THE WAR, THE REVOLUTION OF THE TENTH OF AUGUST WOULD NEVER HAVE TAKEN PLACE; BUT FOR THE WAR, FRANCE WOULD NEVER HAVE BEEN A REPUBLIC.†'"

So very wild and wanton was Mr. Fox, in his aſſertion concerning the decided neutrality of France, up to Auguſt, 1792! But theſe dates are the deſtruction of all factious oratory.

---

* " See Le Tableau de Paris, par Peltier."

† " Sans la guerre, la Revolution du 10 Août n'auroit eû lieu; ſans la guerre, la France ne ſeroit pas Republique.' Le Patriote François, Samedi 22, Sept. 1792."

" I had

"I had as leave they would put ratſbane in my mouth," cry the Foxes, the Sheridans, and the Erſkines, "as offer to *ſtop* it" with a date.

"It has frequently been inſinuated," Mr. Gifford alſo tells us, "that a refuſal to open a communication with the French Miniſter was the means of preventing an accommodation, which would otherwiſe have taken place. The inſinuation is falſe in itſelf, and the inference drawn unfounded in fact. Though our Monarch, very properly, refuſed to acknowledge M. Chauvelin in the new official capacity, which by a ready transfer of his allegiance from his Sovereign and *benefactor*, to the traitors who had hurled him from his throne, to the aſſaſſins who dragged him to the ſcaffold, he had aſſumed, yet that refuſal did not operate as an impediment to a communication, which, though non-official, was equally calculated to facilitate the means of accommodation.—The ground of complaint was formally ſpecified—The ſatisfaction required clearly explained—and reparation for the injury poſitively refuſed. Thus every purpoſe of an official communication was completely anſwered. Had the French council been diſpoſed to accommodate matters, every opportunity was allowed them for ſo doing. Our government not only diſplayed a willingneſs, but even an *eagerneſs*, to bring the points of diſpute to an amicable termination. Of this the correſpondence between Lord Grenville and Chauvelin affords a complete proof; which is farther corroborated by the inſtructions ſent to Lord Auckland, at the Hague, to propoſe a conference with Dumourier, on the frontiers of Holland. (*See Dumourier's Letters to Miranda*, State Papers, P. 246.—The whole buſineſs of this propoſed conference, which is more fully explained by DUMOURIER, in his Memoirs, (from P. 143 to P. 163, Vol. I.) exhibits the proſligacy of the French government, and the groſs miſrepreſentations of your Lordſhip, in a moſt ſtriking point of view. But if a contemplation of *theſe* be ſufficient to excite our indignation, how much muſt that indignation be increaſed, when we conſider the unprincipled conduct of the *preſent* French Miniſter for foreign affairs, Talleyrand, the apoſtate biſhop of Autun, who can boaſt of one honour in common with Briſſot, that of the friendſhip of ſome of the leading members of the Britiſh oppoſition.—This man, in his letter to Lord Grenville, of the 14th of January, 1800, (a State Paper, for its impudence and falſehood, without a parallel in the annals of diplomacy) does not ſcruple to aſſert, reſpecting the war, that, on the part of the enemies to France, '*The aggreſſion was real a long time before it was public: internal reſiſtance was excited: its opponents were favourably received: their extravagant declamations were ſupported:* the French nation was inſulted in the perſon of its agents, and *England* ſet particularly this example, by the diſmiſſal of the Miniſter accredited to her.'—There is not one charge here preferred, which, if *applied to France*, is not perfectly juſt; nor is there one, which, applied to England or her allies, has even the ſhadow of truth to ſupport it.—The *aggreſſive conduct of France*, long before the war, will be found ſufficiently demonſtrated in the ſubſequent pages of this

tract; the *internal reſiſtance excited* in foreign ſtates by emiſſaries employed for the execution of Briſſot's patriotic plan, for 'ſetting the governed againſt the governors' may be traced to an early period of the revolution, when *the Club of the Propaganda* was eſtabliſhed for the expreſs purpoſe of diffuſing revolutionary principles, and exciting revolutionary practices throughout Europe:—and that '*their opponents were favourably received; and their extravagant declamations were ſupported,*' is a fact notorious to every one who has read the debates of the different legiſlative aſſemblies, and who cannot but recollect the encouragement *officially* given to the ſeditious harangues of delegated traitors from the Jacobin clubs in the neighbouring countries, openly delivered at their bar.

"But 'the ſublime genius' of the defenders of the French republic, from Mr. BARRISTER ERSKINE down to CITIZEN TALLEYRAND, diſdains to deſcend to the humble taſk of examining *dates*; elſe the firſt miniſter of the firſt conſul of the firſt nation in the world would not have ventured to aſſign, as an inſtance of her *aggreſſion, a long time before the war*, the conduct of England, in the diſmiſſion of Chauvelin, when it is known to all Europe, that Chauvelin did not receive orders to quit this kingdom, until after the news of the King's murder, (which took place on the 21ſt of January, 1793,) was received; and that war was declared at Paris at the beginning of February; nor would he have intimated that this *example* ſet by *England*, was followed by her allies, becauſe thoſe allies had been at war with France ſeveral months before, and conſequently the only *agents* ſhe could have in their dominions muſt have been ſpies, ſubject by the law of nations to be hanged.

"But what are we to think of *Citizen Talleyrand*'s declaration reſpecting this aggreſſion of England, of his aſſertion, that 'France was attacked in her independence, in her honour, and in her ſafety, *long time before the war was declared*;' when we call to mind the teſtimony borne by this ſame man, to the honourable conduct of England towards France, ſo late as the month of December, 1792, when he was in this country, and when he informed the French government, that the Britiſh miniſtry 'had nothing more at heart than to treat for the *preſervation* of the neutrality?' We muſt think that he is a proper Miniſter for the prince of aſſaſſins, *Bonaparte*, and a proper authority for Mr. *Barriſter Erſkine*, in his declamations reſpecting the origin of the war!

"So anxious were the Britiſh Miniſters for the preſervation of peace, that they did not ſuffer the horror which they, in common with every honeſt man in Europe, experienced at the baſe and cowardly aſſaſſination of the virtuous LOUIS, to bar the avenues to negociation. *After* that atrocious deed, they gave authority to *Lord Auckland*, to hold a conference with *Dumourier*, on the 10th of February, 1793—but the French government, bent on hoſtilities, declared war before the day fixed for the meeting. (See Dumourier's Memoirs, *ubi ſupra.*) A more deciſive proof of the pacific diſpoſition of one party, and the aggreſſive principles of the other, could ſcarcely be required or afforded!"

We

We have thus gone over the additions to this very uſeful pamphlet. It was originally very uſeful. But it is made ſtill more uſeful now. It expoſes the ſophiſtries of the republican Peer, the fallacies of the republican Commoners, and the falſhoods of all, with a keen ſpirit and a ſteady mind. The maſs of patriot putridity here lies before us, rank to the noſe, offenſive to the eye, and diſguſtful to the ſtomach. Nor do we know one political anatomiſt, unleſs we except Mr. Bowles, who has diſſected the body of French republicaniſm with ſo bold a knife, and laid open the vitiated parts with ſo juſt a hand as Mr. Gifford has here done.

ART. III. *Morality united with Policy; or, Reflections on the Old and New Governments of France; and on various important Topics of Civil and Eccleſiaſtical Reform.* By Robert Fellowes, A. B. of St. Mary Hall, Oxford, Author of a "*Picture of Chriſtian Philoſophy*," and an "*Addreſs to the People*," &c. PP. 116. 12mo. White. Fleet-ſtreet.

VIGOUR of mind, integrity of heart, and independence of ſpirit, are eminently conſpicuous in this little pamphlet. The ſtile is ſtrong, clear, and correct; the arguments are forcible, and the reaſoning, *in general*, is concluſive. The author's ſentiments on the old and new governments of France do credit to his underſtanding, and to his feeling. But we are ſorry to ſee ſo reſpectable and forcible a writer, attributing the horrors and cruelties which have attended the dreadful convulſions of that wretched country, almoſt excluſively, "to the corruptions of the clergy;" without once referring them to the uncontroulable ambition of factious demagogues, the intereſted labours of profligate ſpendthrifts, or the malignant operation of an atheiſtical and impious philoſophy. Surely the following character of the French prieſthood is infinitely over-charged.

"The clergy, forgetful of their high calling, were greedy of worldly parade, and abſorbed in worldly purſuits. They were ambitious, intriguing, venal; and their conduct was diametrically oppoſite to the ſimplicity, the diſintereſtedneſs, and holineſs of Chriſtian miniſters. They were profuſe, but they were not beneficent; their devotion appeared ſhowy hypocriſy, and their piety pompous inſincerity. Their manners inſtead of being pure, were ſenſual; and the faith of thouſands was ſhaken by their debaucheries. The impurity of their thoughts was engraved in the obſcenity of their diction; and *ſome few* among them were more fit to miniſter in the voluptuous orgies of a heathen divinity, than to offer the fragrant incenſe of grateful adoration at the ſhrine of the Holy Jeſus. Infidelity had

powerful votaries at the very footstep of the altar. Even several who had been lifted to the chair of episcopal authority, and who ought to have been great and shining testimonies of faith and piety, derided Revelation as a fable; and wanted even shame to veil the grossness of their own imposture."

That such was the case with *many*, we cannot deny; but we must be excused if we do not assent to its being the actual situation of the *generality* of the French clergy, as a body. Among the *higher* orders even, there were to be found men of great learning, sincere piety, and exemplary morality; and the parish priests were confessedly a most conscientious and respectable class of men. Among the twelve apostles there was found one traitor; we should not then affix an indiscriminate and infamous stigma on a body of men, consisting of thousands and tens of thousands, because among them were found, a Talleyrand, a Gobet, a Chabot, &c. &c.

Mr. F.'s ideas on the subject of a reform in the revenues of the church of England are such as have been entertained by some of her very sincere friends; and should any alteration ever take place, we think it not improbable, but that a portion of them might be adopted. In the sentiments he has delivered with respect to an amendment of the Liturgy, and an enlargement of the pale of the church by new modelling, and tempering, the articles so as "to replenish a waneing priesthood with able and conscientious members," we by no means agree with him; for, in the first place, we strenuously deny that the priesthood of the established church is in the wane; on the contrary, we maintain that she never possessed a more able, more upright, or a more respectable clergy than at this very time; and, in the next place, supposing the fact to be as he has stated it, we do not conceive that the remedy would be found in the admittance of Dissenters into the bosom of the Church. As a more effectual support for our establishment in *such* a state, we should recommend, that all those cords by which she has hitherto been held together, should be drawn tighter; being firmly of opinion, that institutions of every kind, civil and religious, find their greatest enemy in a relaxation of lawful authority. We would only ask Mr. Fellowes, what kind of pale he supposes would enclose such men as Priestly, Belsham, Wakefield, and Friend? and whether such are the "buttresses" he would recommend to support a "waneing priesthood?"

In the arguments he has brought forward in favour of tythes, and the *necessity* of a church establishment, we are happy to coincide with him.

"Much clamour," says he, "has at all times been raised against tythes;

tythes; but I have long thought that clamour to originate, in moſt inſtances, from intereſted ſelfiſhneſs, factious turbulence, infidel rage, or ſectarian bitterneſs, rather than from the calm and deliberate conviction of their injuſtice or their impolicy. Tythes are not the exaction of injuſtice. He who purchaſes a piece of land ſubject to tythes, purchaſes it knowing that the tenth part, not only of the exiſting produce, but of the productive power, of the improved or improveable value belongs of right to a different proprietor, and he conſequently pays ſo much leſs for the purchaſe than he would otherwiſe pay. With what ſhow of juſtice can ſuch a purchaſer complain of a grievance for which he has, in fact, previouſly received a recompence. It ſhould likewiſe be conſidered, (for truth, more than any undue partiality to my brethren, compels me to declare it) that the clergy, either from an unwillingneſs to incur the charge of extortion, or of covetouſneſs, or from a deſire to live at peace with their pariſhioners, *ſeldom* get more than *two thirds* of their due, according to the rent of the land. He, therefore, who hires land ſubject to tythes, is uſually a great gainer, and is very materially benefited by that meaſure in which his ignorance finds a ſource of bitter diſcontent. For, hiring his land ſubject to tythes, he has a *deduction from the rent*, which he *would otherwiſe pay, equal to the full value of the tythes*, when, in fact, he ſeldom pays any thing like *that value*. If he did not pay the ſmaller ſum in tythe, he would pay the larger ſum in rent. Where, therefore, the clergyman is not griping, penurious, and eager to exact the uttermoſt farthing, tythes are to the tenant not an intolerable grievance, *but an eſſential advantage.**

Notwithſtanding theſe arguments are incontrovertible, the pretended grievance of tythes has ever been among the foremoſt of thoſe complaints, uttered by the ſeditious and ignorant brawlers of the day; and thoſe brawlers have generally been found of that deſcription of men, who care as little for religion itſelf as for the church eſtabliſhment of the country. Were this not the caſe, ſurely, they would look with ſome veneration on that ſyſtem which was at firſt inſtituted by the expreſs authority of heaven itſelf among the Iſraelites of old, and which, with little interruption, has continued to the preſent time, on that ſyſtem which providence itſelf eſteemed the moſt effectual for the reward of thoſe who miniſter at the altar, and which is ſanctioned by an antiquity and authority which no other property poſſeſſes; an inſtitution which has ſuch an origin ſhould not be abuſed, vilified, and abandoned, with the ſame petulant rage, abſurd denunciation, and calculating ſelfiſhneſs, by which the legiſlators of the Whig Club, or Correſponding Society, are diſtinguiſhed.

---

* "This fact was allowed by Emmet, the United Iriſhman, in his examination before the Privy Council of Ireland."

Among

Among many other excellent arguments in ſupport of a National-Church-Eſtabliſhment, we do not think the following the leaſt worthy of conſideration:

"It appears to me not an oppreſſive, or abſurd, but a wiſe and uſeful, policy in *every ſtate to ſet apart a certain portion of its land or of its productive induſtry for moral purpoſes.* And what is chriſtianity, rightly underſtood, but a ſyſtem of pure and ſublime morality, a ſyſtem of morality ſimple and artleſs, but comprehenſive and profound, ſealed with a divine authority, and founded on eternal ſanctions? And what conſequently is, or can be, the great and glorious end of an eſtabliſhed chriſtian miniſtry, or a rich chriſtian eſtabliſhment, but to inculcate virtue and exemplify beneficence? If the religious eſtabliſhment in this country do approximate to this great end, though with many occaſional deviations, its partial abuſes vaniſh in the contemplation of its general uſefulneſs. Would that property, which is now appointed by law for the ſupport of the Clergy, be converted to a better purpoſe, or be made more ſubſervient to public utility, if it were transferred to other hands, or melted down into the maſs of private property? The eccleſiaſtical revenues might, and probably would, be made more productive in other hands;* but we ought not ſo much to calculate, whether the property would be phyſically more productive, but morally more ſalutary; not whether it would increaſe the national wealth, but whether it would improve the national virtue. And whenever, in any meaſure of political reform, the great queſtion is between the financial aggrandizement of the country, and the moral amelioration of the people, the former is ſo inſignificant a conſideration compared to the latter, that it argues as much ignorance as wickedneſs even for a moment to heſitate about the choice. If the eccleſiaſtical eſtabliſhment be, with all its imperfections, auſpicious to the intereſts of virtue, it ought to be maintained though the revenue of the ſtate might be augmented ten hundred fold by its ſubverſion."

From this ſubject, he proceeds to the popular one, of "a reformation of parliament." We have in a former Number declared our ſentiments on ſuch an attempt. And although the ſyſtem, recommended by Mr. Fellowes, be of a very different nature from thoſe which have iſſued from the Revolutionary Societies of this country, yet we do not perceive that it would correct what in our opinion is one, if not the greateſt, evil of our repreſentation as it exiſts; namely, the facility with which qualifications are obtained. Was the actual property of the repreſentation ſcrutinized with the ſame jealouſy, with which that of the elector has been occaſionally examined, much of the impurity which at this moment infects the Houſe of Commons would be completely done away. The Reformation

* We doubt this fact.

offered

offered in this pamphlet is founded on *property*, and we ſcruple not to ſay that the plan has in it great genius and uprightneſs of intention.

"A Reform, conducted in the mode I have pointed out," concludes Mr. Fellowes, "would not be a violent change, but a progreſſive improvement; not an innovation, but an amelioration; not exciting turbulence, but producing compoſure; not generating miſery, but increaſing happineſs; gradually extirpating corruption, and extinguiſhing diſcontent: and being directed by the principles of juſtice, and aſſociated with the ſympathies of humanity, would not be a fleeting and tranſient, but a laſting, benefit. It would renovate the ſtrength, and perpetuate the exiſtence, of the Engliſh Government."

We recommend thoſe of our readers who wiſh to examine the ſcheme which promiſes ſuch admirable effects, to refer to the pamphlet itſelf; and whether they do, or do not, accord with the general principles advanced by the author, we are decidedly of opinion they will not think that time miſpent which the peruſal of it will employ.

ART. IV. *Reformation-Truth reſtored: being a Reply to the Rev. Charles Daubeny's Appendix to his Guide to the Church: demonſtrating his own Inconſiſtency with himſelf; and his great Miſrepreſentation of ſome Hiſtoric Facts. With a more particular Vindication of the pure, reformed, Epiſcopal Church of England, from the Charges of Mr. Daubeny, and other Doctrinal Diſſenters of that Gentleman's Sect, who are fomenting Schiſms and Diviſions, and diſſeminating Errors in the very Boſom of the Eſtabliſhment. In a Series of Letters to Mr. Daubeny.* By Sir Richard Hill, Bart. M. P. Pp. 204. 4s. 6d. Cadell and Davies. London. 1800.

ART. V. *Daubeniſm confuted, and Martin Luther vindicated: with further Remarks on the falſe Quotations adduced by the Rev. Charles Daubeny, Preſbyter of the Church of England, and Fellow of Wincheſter College, in his late Publications. Intended as a Supplement to Reformation-Truth reſtored. In a Letter to Mr. Daubeny.* By Sir Richard Hill, Bart. M. P. Pp. 48. 1s. Cadell and Davies. London.

WE have claſſed theſe two articles together; from their being, both of them, but parts of one whole; inaſmuch as the author himſelf has declared the latter to be a continuation of, and ſupplementary to, the former. And, indeed, ſo little difference is there between them, that were all that is new, relevant and important, extracted from them both, as well as from his Apology for Brotherly Love, the leaſt of them

them all would eaſily contain it. Sir Richard Hill, though an unwearied, is often a wearisome, writer: like the cuckoo, he has but one note; and were that even more harmonious than it is, the perpetual and inceſſant repetition of it would be ſurfeiting. He can think, ſpeak, or write, with ſatisfaction to himſelf, only on Calviniſm: and whether it be from the nature of the ſubject on which he has thus unfortunately ſet his affections, or from his own particular manner, its only effect on us, at leaſt, is that, amidſt a never-ceaſing clack, there is no diſtinctneſs of ſound. According to an Indian idiom of ſpeech that we have heard, there is a deal of talking, yet nothing ſaid.

As, then, in the freſh pieces now before us, (which, whether Mr. Daubeny notices or not, we have little doubt will ſoon be followed up by, at leaſt, as many more) we have found nothing that relates to the only point of any conſequence in the controverſy, that is even in its form and manner new, to which diſtinct, full, and complete anſwers have not already been given either in Mr. Daubeny's Guide, or the Appendix, we aſſure ourſelves, it will be as grateful to our readers, in general, to be excuſed the trouble of reading, as it will to us to be ſpared the trouble of writing any farther comments or obſervations on Sir Richard Hill's peculiar tenets: which, however valuable they may be deemed in the eyes of himſelf and his friends, we have not found poſſeſſed of the quality, attributed to good poetry; that we mean, of pleaſing on a tenfold repetition.

With all his peculiarities, (to uſe no harſher term) we cannot but highly reſpect Sir Richard Hill; and chiefly, for the commendable attention, which, through life, he has always ſhewn to religion. It is true he has not, in our eſtimation, always either embraced or exhibited religion in her loveliest forms: and though we cannot, with our Ethic bard, admit that *modes of faith* are to be thought worth contending for only by *ſenſeleſs bigots*, and that no man's faith can be *wrong*, whoſe *practice is right*, we readily admit, that though in all his never-ending controverſies reſpecting points of faith, our veteran certainly has been oftener wrong than right, his life has been irreproachable. As was ſaid of the muſe of the Earl of Dorſet, he is, naturally, a benevolent man; and is uncharitable and bitter, only when defending ſome of thoſe narrow notions, which are characteriſtical of that ſyſtem of religion to which he is ſo irrevocably attached.

Is it that there is ſomething in controverſy that ſo irritates the temper, that even mild and good-natured men become ſour and harſh; and men of cultivated minds and poliſhed manners, illiberal, vulgar, and rude? From Sir Richard Hill we might, and we did, expect a ſtile and a manner of writing that

that was colloquial, familiar, and low; but we did not expect, that he either could or would, forget that he was a Chriſtian, and a gentleman. He ſhould, if it had been only out of reſpect to his own character, have diſdained the meanneſs practiſed in his title-pages. What other conſtruction can even "the worthy, judicious, learned, and critical friend," mentioned in the Preface to the ſecond of theſe pieces, fairly put on his profeſſing to "*vindicate* the pure, reformed, Epiſcopal Church of England from the *charges* of Mr. Daubeny, and other doctrinal *Diſſenters* of that gentleman's *ſect*, who are forming *ſchiſms* and diviſions in the very boſom of the eſtabliſhment," than that it is the low and unworthy artifice of a defeated controverſialiſt? 'Tis ſtrange it ſhould not occur to him, or to his learned friend, who is ſo nicely jealous of his reputation, that if Mr. Daubeny be a *Diſſenter*, and a *Sectarian*, ſo are the whole hierarchy; and ſo are, at leaſt, ninety-nine out of an hundred of the eſtabliſhed clergy of the kingdom: and, if we may credit the Baronet's brother, Mr. Rowland Hill, the clergy of Scotland muſt alſo be ſet down as Diſſenters and Sectarians. Mr. Daubeny, a Diſſenter and Schiſmatic! Heavens! we ſhould not be much more ſurprized, were this random railer to charge George the Third with being a Jacobin.

After this it may, perhaps, be deemed a ſort of anti-climax in writing to notice ſome ſarcaſtic, not to ſay malicious, jeſts which are plentifully ſcattered through the publications before us: for, tired, it would ſeem of his old jokes, which, if *dull*, were *gentle*, our incenſed veteran now ventures, in Shakeſpeare's phraſe, to "*break jeſts as braggards do their blades.*" Yet, as, happily, we know ſome of theſe inſinuations thus uttered, as it were, half in jeſt, and half in earneſt, to be ſlanderous; and ſtrongly ſuſpect them of being alſo malignant; it is our duty to refell them, which, we think, will be ſufficiently effected by our merely pointing them out to the ſcorn and abhorrence of our readers. In a note at P. iv. of his firſt Preface, it is inſinuated that Mr. Daubeny has ſunk ſo much in the eſteem of his pariſhioners, that "*graſs now grows at his church door.*" We affirm on better authority than the Baronet, or any "*ſlanderous jade*," (and he ſeems to have not a few of them in his ſervice) whom he may employ to pick up for him anecdotes unfavourable to the Clergy who are orthodox and regular, can poſſibly have, that the fact is very much otherwiſe; and if he doubts our aſſertion, let him, (as he appears to be frequently at Bath,) if it be but to ſatisfy himſelf as to this point, attend the Free-Church there. Prevalent as the ſpirit of deluſion is, we bleſs God, our pariſh churches are not ſo deſerted, as Sir Richard Hill, we fear, wiſhes they were, unleſs

unleſs, indeed, they were filled with Calviniſtic Miniſters. By going to this church, he may alſo learn what probability there is in his other goſſiping ſtory, that Mr. Daubeny "*cannot walk along the ſtreets of Bath, or take a turn or two in the Pump-room, but thoſe who ſee him are ſaying one to another, There goes the Guide.*" P. v. of Preface. In P. iii. he is deſcribed as having "*the talent of bringing arguments out of no arguments*;" but this being harmleſs nonſenſe needs not be animadverted on; and almoſt equally ſo is the inſinuation, P. 2. that few of Mr. Daubeny's books have been ſold; excepting that, as far as we have been able to learn, it is falſe; certainly made with a malicious purpoſe, and if true, would be nothing to the purpoſe: for, who appreciates a book ſolely on the ground of its being popular or unpopular? The low, vulgar, and, as we ſuſpect, utterly falſe tale (for, it is extremely improbable) told in P. 8, of a Clergyman's making a ſtrange blunder in the pulpit might alſo be paſſed over as beneath our notice, were it not that it ſhews it to be the predominant paſſion of this bitter Calviniſt to vilify and degrade the regular Clergy of the Eſtabliſhed Church. How much is it to be wiſhed that he would at length learn to verify in himſelf the better conduct of Mr. Jay, as he ſtates it, and we hope truly, in P. 21.—The ſneer, in P. 23, where, as a keen fling againſt Mr. Daubeny, Judas is called a *Guide, becauſe he was a Guide to them that took Jeſus*, is almoſt too low even for one of our Baronet's *jokes*. Another fooliſh, and (as we again ſuſpect) falſe ſtory of the late Archbiſhop Secker and Dr. Barton of Chriſt Church, as related in P. 37, may be claſſed with that already adverted to in P. 8, introduced, like that, for no purpoſe but the unwiſe and unworthy one of placing the Eſtabliſhed Clergy in a low and ludicrous point of view.—"The feeble report of Mr. D.'s Pop-gun can ſcarcely be heard, when fired off in defence of his beloved Dulcina del Toboſa, Arminianiſm." P. 125. "— it rips open the bowels of all your arguments, and makes them aim at nothing at all." P. 25. But to quote every expreſſion of this ſtamp in theſe two pamphlets, would be to copy a large portion of them. We will therefore notice only one more, occurring P. iv. of the Preface to Daubeniſm, where, after informing his readers, (what, to be ſure, it was of vaſt importance, that they ſhould know) that he could not "prevail on his friends to add, eraſe, or alter a ſingle line in his reply;" (in all which we ſincerely believe him, as there appears to be ſufficient internal evidence, that the work is entirely Sir Richard Hill's own); he affects to complain that his wiſhes were fruſtrated; and then ſignificantly adds, "I am informed, Mr. Daubeny has been much more

ſucceſsful

ſucceſsful in calling in his Allies." This, we charitably believe, was inſerted from no worſe motive than a little vanity which ſuggeſted to him, that no ſingle hand was equal to the coping with him. If it be true, as is here inſinuated, that Mr. Daubeny did aſk, and did prevail on, ſome, or many, of his friends to reviſe what he has publiſhed in this controverſy, it is to his credit; as proving that he was not, like his adverſary, eager to ruſh unadviſedly, and, at all events, into print; but we own we have ſuſpicions that the fact, as here ſtated, if true at all, is not true in all its points; and we call on Sir Richard Hill to produce the authority on which he has brought forward his aſſertion, which (aſſiduous as he appears to have been in collecting anecdotes unfavourable to Mr. Daubeny, as well as to his order,) it is not eaſy to conceive how he ſhould have come to the knowledge of.

That the Guide to the Church, and the Appendix to it, will long be ſtandard books in the hands of all ſound Divines, and eſpecially of all young Divines, can hardly admit of a doubt: and for, at leaſt, the latter of theſe excellent works we are indebted to this controverſy; on which, therefore, we no longer look back with regret as having been of no uſe. If there be another circumſtance in it that is very pleaſant, it is this, that, as we hope, it is now cloſed. There is one point on which Sir Richard Hill has ſtrenuouſly inſiſted in all his controverſies, and in which he has, we believe, always ſucceeded; that is, in having the laſt word: and this honour, if it be an honour, we now rely, Mr. Daubeny will not begrudge him. We have known Sir Richard Hill only as a Controverſialiſt; and we can hardly remember the time when he was not ſo engaged; and however uniform the termination of theſe conteſts has been in his diſfavour, all his opponents have concurred in yielding what he would have died in the field, rather than not have obtained, viz. *Reddere de multis ut verba noviſſima poſſet.*" Ovid. Metam. Lib. iii. l. 361.

ART. VI. *On Dr. Huntingford's Call for Union with the Eſtabliſhed Church.* 4s. 6d. Cadell and Davies. London.

TO thoſe who conſider our Eſtabliſhed Church, either in a political or religious view, as eſſential to the exiſtence of our conſtitution, this compilation will afford the higheſt ſatisfaction; and they will cordially join with us in thanking the learned and judicious compiler for ſelecting, in a ſhort compaſs, ſome eſſential parts of the works of our beſt antient and modern writers, on ſubjects peculiarly ſuited to the preſent period;

period; and earneſtly do we wiſh that every candid Diſſenter, every conſcientious man, and every one deſirous of change, in the hope of improving, would read and conſider the arguments advanced in this ſhort and moſt uſeful publication. The book is divided into thirteen ſections, to which is prefixed the Call of the worthy and learned Editor, earneſtly inviting all who love their country, and the Chriſtian religion, to unite for its defence againſt the moſt dangerous and daring enemies that ever appeared againſt them.

The firſt ſection is on Church Unity by Biſhop Sherlock, which he ſays conſiſts in Unity of Faith in the eſſential articles of Religion, in Unity of Communion, and in Unity of Love and Charity. The excellent Biſhop declares, that, in his conſcience, he believes the Church of England to be the moſt Apoſtolical Church in the world; how then does it grieve him to hear it charged with unjuſt imputations, and to ſee the furious zeal of many to raze up the very foundations of it; what pain does it give him to ſee ſuch a church rent and torn by *ſchiſms*, which give the greateſt advantage to the common enemy of the Chriſtian faith. In ſome of the following ſections, which are written with all the force of eloquence and ſolid argument, we read, 'that ſeparation from this church is not neceſſary, is unreaſonable, is miſchievous. The venerable names of Tillotſon, Stillingfleet, Hooper, Claget, and Jeremy Taylor, give weight to theſe arguments. Theſe men were diſtinguiſhed for their ſound learning and ſincere piety, and did honour to the ſtation to which they were advanced, and ſuch, we truſt, will ever be the ornaments of our Epiſcopal Bench. In the 8th ſection are ſome miſcellaneous paſſages from that valuable divine, Biſhop Hall; he ſays, a Chriſtian, in all his ways, muſt have three *guides*—Truth, Charity, and Wiſdom. Truth to go before him, and Charity and Wiſdom on either hand; if any of the three be abſent, he walks amiſs. (In Mr. Daubeny's Guide we ſee the union of Truth, Charity, and Wiſdom).

Biſhop Hall alſo obſerves, that it is not neceſſary to follow the apoſtolical uſages in things indifferent; it is not neceſſary to chooſe Miniſters by lot; not neceſſary to chriſten in rivers; not neceſſary for Miniſters to depend upon arbitrary and uncertain maintenance. To this is added a note from the hiſtorian Robertſon, who condemns the ſcanty and precarious ſubſiſtence that Miniſters received from the benevolence of the people; he ſays, to ſuffer the Miniſters of an Eſtabliſhed Church to continue in this ſtate of indigence and dependence was an indecency repugnant to the principles of religion and the maxims of ſound policy. In another paſſage how earneſtly does the good Biſhop Hall pray for peace and unity; let me

beg,

beg, ſays he, for peace, as for life: by the love of God, by the graces of his ſpirit, by the blood of the ſon of God, be inclined to peace and love.—In the 9th Section, teſtimonies to the Liturgy of the Eſtabliſhed Church are ſelected from Mr. Wilberforce's Practical View. Every man, who loves morals, religion, or his country, muſt particularly notice the following paſſage from Mr. Wilberforce—Let us, ſays he, be ſpared the painful taſk of tracing the fatal conſequences of the extinction of religion among us: the very loſs of our Church Eſtabliſhment, though as, in all human inſtitutions, ſome defects may be found in it, would, in itſelf, be attended with the moſt fatal conſequences; the want of it would be in the higheſt degree injurious to the cauſe of Chriſtianity: to what a degree might the principles of men decline, when our ineſtimable Liturgy ſhould no longer remain in uſe; a Liturgy juſtly *ineſtimable*, which continually ſets before us a faithful model of the Chriſtian's belief, and practice, and language, affording an advantage ground of great value to ſuch as ſtill adhere to *the good old principles of the Church of England!*—Thoſe, therefore, who uſe this Liturgy, *out* of the Church, ſhould reflect on the force of that part of it in the Litany, in which we pray to be delivered from all falſe doctrine, hereſy, and ſchiſm. How, indeed, can ſeparating congregations offer this prayer, and yet not perceive they are acting in direct contradiction to the letter and ſpirit of it? And are they not under the ſame inconſiſtency, when they pray for all Biſhops, Prieſts, and Deacons, when this ſervice is uſed by Miniſters not epiſcopally appointed?

In the 10th Section, the very learned Chillingworth treats of the Apoſtolical inſtitution of Epiſcopacy. The three laſt Sections are from Tillotſon, Stillingfleet, and Hooper: and the judicious Editor concludes with an addreſs to his friends, brethren, and countrymen, expreſſed with dignified eloquence and energy, with the feelings of a true patriot and the zeal of a Chriſtian.

ART. VII. *Munimenta Antiqua; or Obſervations on Antient Caſtles. Including remarks on the whole Progreſs of Architecture, Eccleſiaſtical as well as Military, in Great Britain: and on the correſponding Changes in Manners, Laws, and Cuſtoms. Tending both to illuſtrate Modern Hiſtory; and to elucidate many intereſting Paſſages in various Antient Claſſic Authors.* By Edward King, Eſq. F. R. S. and A. S. Vol. I. Large Folio. Pp. 345. 3l. 13s. 6d. G. and W. Nicol. London. 1799.

THIS magnificent work, printed in the beſt types and on the beſt paper, is the commencement of a deſign equally grand and expenſive, diffuſing itſelf over a vaſt variety of notices, calling for a moſt extenſive range of reading in the author, and certain to be very coſtly in the continuance to the purchaſer. But the idea of it does honour to the expanded mind of the writer, as the execution ſhews his fearleſſneſs of expence to his purſe. And we wiſh him all the ſucceſs in reputation, and repayments, that he richly merits for both.

" The beginning of our narration, and which is contained in this volume," he tells us, in his preface, " relates ſolely to *the earlieſt periods* in Britain; before the invaſion of the Romans. The days of primæval ſimplicity, and rudeneſs; the days of Druidiſm, and of Patriarchal manners." And here, with regard to ſuch of the Druidical ſtructures as were, indeed, unqueſtionably Temples; I have carefully avoided, as much as poſſible, the repeating, or interfering with what has been written, ſo much at large, by *Dr. Stukeley:* leaving the curious ſtill to draw their own concluſions from his learned diſſertations; though it cannot but be obſerved, that in the courſe of this work, concluſions, even on different grounds, have led me very much to agree with him. My object, it will be found, has been to add, if poſſible, by fair obſervations, new and additional light to the intereſting ſubject;* by an inveſtigation of circumſtances, which had before eſcaped due notice. And in other points, with regard to *Rowland* [Rowlands] * *Borlaſe*, and other able writers, to whom we are ſo much indebted, it will be found that I have, as much as poſſible, obſerved the ſame rule.

" The ſecond volume, which has the plates already engraved, and is printing with all expedition, will relate to the works of the Romans in this Iſland, and the improvements introduced by them; to ſuch works of the Britons as were *imitations* of Phœnician, and Syrian architecture, with which they were made acquainted by the traffickers for tin; and to ſuch as were mere *imitations* of Roman architecture; and alſo to ſuch as, in the more barbarous parts of the iſland, were only *imitations of thoſe imitations.*" This diſpoſition is a vicious one, in our opinion; as the " *imitations* of Phœnician and Syrian architecture" among the Britons, " with which they were made acquainted by the traffickers for tin" long before the Romans came, if they were ever made at all, ought to have been noticed under the " works of the Britons" in the firſt volume.

" The third volume, which is alſo ready for the preſs; will contain the hiſtory of what truly relates to the *Saxon* times.

" And the fourth, the Hiſtory of the ſtrenuous efforts of *Norman* genius; and of the preparations which their ſturdy, and violent endeavours were permitted to make for better times.

---

* We keep the author's own punctuation. *Rev.*

† " To *add* new and additional light to the *ſubject,*" is not legitimate language. *Rev.*

" As

" As viewing the hiſtory of our country in this light, has opened a ſcene of wonder and delight; and carrying [carries] with it a full conviction of truth, though mixed with much novelty of ideas, to the mind of the author; it may, perhaps, become no leſs ſtriking and intereſting to the minds of others.

" The world becomes, by this means, in the trueſt ſenſe, the great and ſplendid *theatre*, on which are diſplayed the wonders of Divine wiſdom and deſignation, bringing light out of darkneſs, and a ſpiritual world of created beings to maturity. But theſe are ſcenes; amidſt which we muſt proceed with cautious ſteps," by not dwelling upon the " deteſtable offences of dark ages ——." " And the more intereſting and ſafe purſuit, is to inveſtigate, by means of ſcattered remains of antient labour and architecture, and by means of ſcattered records, *how*, amidſt the deepeſt errors, uſeful exertions have yet been made; and how the mind of man has been inſenſibly guided through the whole wondrous chain of events, from gloomy darkneſs unto hope and light. How obſtinate prejudices have been overcome; the bonds of habit broken; and the fetters that held the human mind in ſuch ſad durance, by degrees, looſened.* This will be ſtill more the purport of what is propoſed to be printed in the ſucceeding volumes, than even of what is contained in this. But as, in this preſent volume, there has been occaſion both to refer to, and to fling ſome light upon, the hiſtorical part of the *Holy Scriptures*; and alſo upon ſeveral paſſages in the moſt *antient claſſic authors*; two ſhort indexes are added; beſides a very full and minute table of contents. The one index, points out the paſſages in *the Holy Scriptures*, that are at all illuſtrated in theſe pages; in regular order, according to the arrangement of the Sacred Books. And the other index, leads to ſuch paſſages in *antient writers*, as are here placed in any ſtriking point of view; or have had any additional light caſt upon them. And alſo ſome particular circumſtances, beſides thoſe mentioned in the table of contents, that are moſt deſerving of notice. And is made as ſhort, and comprehenſive, as poſſible. The ſame plan will be purſued in the ſucceeding volumes, if the author's life is ſpared to print them——.

" How far the endeavour of rendering the ſearch after antiquities more intereſtingly uſeful, has been accompliſhed in theſe volumes, every reader muſt judge for himſelf; and faithful endeavours muſt ſpeak for themſelves; after a candid examination of the concluſions [which] they produce."

This extract from a preface, as loquacious as the title itſelf, will ſerve to ſhew the preſent work in its *general* character to the public. From *that* we conceive *this* to be in plan and in execution, an effort of extraordinary zeal, and an exertion of extraordinary learning. But we conſider the author, though poſſeſſed of that firſt quality of the human ſoul, a deep feeling

* The author's own punctuation is ſtill preſerved, as it equally is afterwards. *Rev.*

of religiouſneſs, through all its powers, yet inheriting no flame of genius from heaven, proceeding only in an equal and even pace of thinking, judicious but not vigorous, ſteady but not ſtrong, even leaving his readers to ſlumber where they ſhould be awake the moſt. Such an author muſt ſeem incompetent to the mighty taſk before him, to infuſe life into the dead matter, to ſet the dull maſs in motion, and to make the jarring atoms unite into a world of beauty. Even his ſober faculty of judgement, however predominating, can hardly be expected to be continually wakeful at her ſtation, through ſo long and tireſome a combination of extraneous incidents into one ſyſtem. And we find this to be actually the caſe.

In the introductory remarks we find Mr. King aſſerting, that "in the Highlands, and moſt northerly parts of Scotland, there was not, in the time of Ptolemy, in the middle of the ſecond century, ſo much as one Britiſh town among nine nations."*

Theſe nine are the Epidii, the Cerones, the Carnonacæ, the Caroni,† and the Cornabii, the Caledonii, the Cantæ, the Logi, and the Mentæ. Theſe, indeed, have no towns aſſigned them by Ptolemy, becauſe they had no Roman or regular towns like the others. But that they had "Britiſh towns," is evident from Mr. King's own confeſſion afterwards, when he allows "ſome cluſters of antient dwellings were, by degrees, conſtructed in deep woods, and moraſſes; and near rivers;"‡ when he acknowledges among theſe, "we may juſtly deem one to have been even the firſt origin of London:"§ and when concerning "the capital of Caſſivellaunus" he quotes Cæſar as ſaying, 'The Britons call a place a town, where they have fortified thick impaſſable woods, by means of a vallum and foſſe.'§§ If the Britons in general had towns, then the nine nations in particular had them. Only, theſe were not ſuch towns as the Romanized Britons had. They were merely "Britiſh towns." They were merely forts in the woods. Yet even theſe Mr. King afterwards recognizes expreſsly, *for towns*; as "even their *beſt towns*," he tells us, "we find to be univerſally, mere aſſemblages of—huts."‡‡ Thus they, who are reported at firſt to have no "one Britiſh town among nine nations," are acknowledged, indirectly, at laſt, to have towns equally with the other nations of Britain, and to have ſuch towns now as the other nations had originally. The author has confounded himſelf, for want of diſtinguiſhing between the conquered nations of the ſouth and the unconquered

* P. 10. † Ptolemy, ii. 3. ‡ P. 12.
§ Ibid. §§ P. 13. ‡‡ Ibid.

of

of the north. The towns of the unconquered were mere forts ſtill; and the forts of the conquered had become ſtations of Roman ſoldiery, with regular towns of Britons, at the ſide of them. Nor were the houſes of the Britons what Mr. King avers them to have been, "ſmall hovels formed of looſe ſtones, with ſticks, and boughs; and covered with graſs, or reeds; nearly like thoſe deſcribed by many of our navigators and travellers in the South-Sea iſlands in Africa, and in America."* When the fancy is let looſe to float in air, without any reſtraint from hiſtorical authority, it flies at once from Pole to Pole, and unites the North with the South in an inſtant. The buildings of the Britons, we know, from the firſt Roman who viewed them, were "very numerous" in themſelves "and *very nearly ſimilar* to thoſe of the Gauls," who had regular towns among them, and who, therefore, built not their private houſes like thoſe of the roving ſavages in America, Africa, or the iſles of the Southern Sea.† The conceit, indeed, that they did, would be as unworthy of Mr. King as it would be contradictory to Cæſar; and Mr. King therefore ſays, with a tacit reference to Cæſar, "that, though of the ſame form" with the Gallic houſes, "they [the Britiſh houſes] were in general of ſtill leſs dimenſions, and of leſs nice conſtruction, than thoſe of the Gauls."‡ Mr. King *will* find a *great* difference between the houſes, though Cæſar ſays there was *little*. We have actually an account of a Gallic houſe from Cæſar, which ſhews the Gallic nobles to have reſided in houſes like our own, with a village of cottages adjoining. When a detachment of Romans was ſent ſecretly to ſeize Ambiorix at his manſion-houſe, they firſt "ſeized many of his men ſuddenly in the fields, by their information they puſhed on for Ambiorix himſelf, *at a place in which he was reported to be with a few horſemen.* By great good-fortune it happened, that they came upon him before he was aware of them and prepared againſt them; yet by great ill-luck, when the Romans ſecured *all the implements of warfare, which he had with him*," a regular kind of armoury in his houſe! "and took poſſeſſion of *his chariots and horſes*," that muſt have been lodged in the ſtables and ſheds belonging to the houſe, "he himſelf eſcaped the death deſigned for him; and his eſcape was effected by this circumſtance, that, the edifice being ſurrounded with a wood, *as are almoſt all the houſes of the Gauls*; (this people for the ſake of avoiding the heats generally ſeeking the vicinity of woods

* P. 11. † Cæſar de Bell. Gall. v. 12. "Creberrima ædificia, fere Gallicis conſimilia." ‡ P. 14.

and rivers), *his attendants and menials*," who lodged in the ſame houſe with him, " *took poſt at a narrow paſs*, and *for a time ſuſtained the charge of our cavalry*." * So ample in dimenſions, ſo provided with rooms, ſo furniſhed with outhouſes, and ſo attended by villages, were the houſes of the Gallic nobles! and the Britiſh in general, we know, were " very nearly ſimilar to thoſe of the Gauls" in general.†

After this unfortunate trip at the commencement of his courſe, Mr. King proceeds to " aboriginal Britiſh fortreſſes;" of theſe he ſpecifies many. Only, the firſt appears in his delineation of it, to be ſuch a fortreſs as no Briton in his ſenſes could have made; a number of concentric circles, croſſed from ſide to ſide by a long kind of projecting *loop*, and having *no paſſage into it, no avenue out of it*. Nor does his deſcription ſpeak of either avenue or paſſage.‡ He notices alſo a camp " diſtinguiſhed by the name of *Caer Caradoc*, near Longnor in Shropſhire;"§ when the real name is *Querdock* without the prefixed *Caer*, derived from a long range of hills, that has three *paps* or *hummocks* on it, called Lawly-Hill, Little Quordock-Hill, and Great Quordock-Hill. The laſt has this camp upon its ſummit, " the area," there being not merely (as Mr. King deſcribes it,) " irregular," but a ſtrangely irregular ſpace of ground, a mere maſs of hillocks and hollows; being too, not (as Mr. King adds) " of pretty conſiderable extent," but only about three acres within the exterior trench, and only two within the interior. Yet it has, what is very extraordinary, though not noticed by Mr. King, a well of water within it. The whole, however, is ſo rude in its form and features, that the judgement of every antiquary muſt readily concur with us, in attributing it ſtill, with Mr. King, to the Britons; but in attributing it to the earlieſt of them, and in ſhowing Mr. King from it the neceſſity of *claſſing* his Britiſh fortreſſes, the

---

* De Bell. Gall. vi. 30. " Multos in agris inopinantes deprehendit: eorum indicio ad ipſum Ambiorigem contendit, quo in loco cum paucis equitibus eſſe dicebatur.—Sicut magno accidit caſu, ut in ipſum incautum atque imparatum incideret,—ſic magnæ fuit fortunæ, omni militari inſtrumento, quod circum ſe habebat, erepto, rhedis equiſque comprehenſis, ipſum effugere mortem; ſed hoc eo factum eſt, quod ædificio circumdato ſilvâ (ut ſunt fere domicilia Gallorum, qui vitandi æſtûs causâ, plerumque ſilvarum ac fluminum petunt propinquitates) comites familiareſque ejus anguſto in loco, equitum noſtrorum vim pauliſper ſuſtinuerunt."

† King, p. 10, ſpeaks of the Britons " fiſhing." He forgets they eat no fiſh (Dio. lxxvi. 12).

‡ Plate 1. Fig. 1. Pp. 20, 21. § p. 22.

rudeſt,

rudeſt, as firſt; the fineſt, as laſt.* Mr. King proceeds to mention the vitrified caſtles of Scotland; and ingeniouſly accounts for the appearance of vitrification upon them, from the wood originally laid in the banks to bind them, and from an accidental fire affecting the earthy iron ore of a vitrecible nature, with which the country about it abounds, and of which the earth of the banks had perhaps been compoſed.† But when he includes Maiden Caſtle, in Dorſetſhire, among his Britiſh fortreſſes, he goes equally againſt all authority, all probability, all evidence.

"It is not eaſily to be imagined," he cries, "that the Romans would have been at the inconceivable labour of erecting mud walls of ſo aſtoniſhing a magnitude in ſuch a ſpot, when they were ſo well acquainted with the great preference [preferableneſs] of ſtone ramparts, uſed by them in ſo many other places."

This objection is powerleſs from its very violence, as it would equally take from the Romans all the other encampments of theirs in the iſland; theſe being equally formed, of what Mr. King moſt improperly calls, "mud walls," but what are really banks of earth. Theſe are the ramparts of their *encampments*, while the "ſtone ramparts" are confined entirely to their *ſtations*. And Mr. King reaſons only from confounding *theſe* with *thoſe*. "It is no leſs unaccountable," he adds, however, "that they ſhould, contrary to their uſual mode, prefer ſuch a barbarous and irregular form." The Romans *could* have no "uſual mode" in actual warfare. They muſt make their camps conform to their ground. They did ſo here. "Maiden Caſtle," ſays Stukeley, "takes in the *whole* ſummit of a great hill,‡" and ſo is configurated by the very figure of the hill. "Neither can any ſatisfactory reaſon be aſſigned," as Mr. King perſiſts in ſaying, "why, no Roman bricks, or coins, have been found here, when ſo many are found at Maumbury, a much inferior work, near Dorcheſter." Maumbury is the famous amphitheatre, and has "no Roman bricks," any more than Maiden Caſtle has even only one ſo-

* Mr. King, p. 25. on the authority of "Rowland" [Rowlands], deduces *Dinas* a town from "*Dineſu*; i. e. from mens' aſſociating and bandying together." He thus takes the derivative for the primitive meaning. *Dinas*, a town in Welſh, means, originally, a hill only; as *Dina* ſtill means in Iriſh, and *Dinas* in Corniſh. It thence came to ſignify a fort on a hill, a town, or a city, as in Cambo-*dunum*, Camulo-*dunum*, &c. &c. &c. And from this idea were derived *Dineſig* belonging to a city, *Dinaſwr* or *Dineſydd* a citizen.—Of *Dineſu* we know nothing. *Rev.*

† Pp. 30—34.

‡ It. Cur. 163. edit. 2d.

litary "coin," though "ſo many" are mentioned by Mr. King.* The objection, indeed, even if founded on fact, is abſolutely frivolous in its nature; as Maiden Caſtle was merely a camp for a few months, or a few weeks, or a few days; and Maumbury was a place of games to the whole town of Dorcheſter for ages. And, after all, an evidence fully adequate to that of the coin, even a broad Roman ſword, was found at Maiden Caſtle, in 1688.† Yet Mr. King ſtill perſiſts in his error, and we muſt, in kindneſs, attend to deliver him. "How unlike was the whole of the conſtruction here," he exclaims at laſt, "to that at Richborough? which latter muſt have been one of their firſt eſtabliſhments on this iſland; and which gives us decidedly their general plan.‡" Mr. King thus confounds again the *ſtation* and the *encampment*, though ſo totally different in themſelves. Richborough Caſtle was a ſtation, or (as Mr. King chooſes to call it, deceiving himſelf by the ambiguity of the word) an "eſtabliſhment;" though Mr. King has no other reaſon for calling it "one of their firſt eſtabliſhments in this iſland," than that, as the port of paſſage into Britain, it is mentioned firſt in the Roman Itineraries. Nor, even if it was one of the firſt, if it was actually the very firſt, would it "give us decidedly their general plan;" as it would even then give us only their plan for a *ſtation*, and as there are, in fact, many ſtations within this iſland upon a plan very different from that.

After a ſpecification, ſurely too ample, of theſe "aboriginal Britiſh fortreſſes;" Mr. King goes on to notice "certain ſubterraneous rude pits and caverns," as equal monuments of "Britiſh forecaſt and cunning." Theſe, however, even if Britiſh, ought, in judiciouſneſs, to have preceded the fortreſſes, as much leſs plainly Britiſh, and much leſs monuments of architecture. But thoſe which he notes at Royſton, in Hertfordſhire, at Crayford, or Faverſham, in Kent, and at Tilbury, in Eſſex, are all made in the native *chalk*, and are plainly, therefore, nothing more than chalk-pits. They are all "at the mouth, and thence downwards, like the tunnel or paſſage of a well, but, at the bottom, they are large."§ They cannot be, what Mr. King ſuppoſes them, the ſubterranean repoſitories for corn which Diodorus ſays the Britons had; becauſe the Britons of *Eſſex*, and the Britons of *Hertfordſhire*, had no corn in the days of Diodorus.‖ They were merely, indeed, the pits,

* Mr. Gough, 1—50. ſays this was found "*near* it;" but, his author, Stukely, 175, ſays this was found "in the very place."

† Stukeley, 163. ‡ Pp. 39, 40. § Pp. 47, 48.

‖ Cæſar de Bell. Gall. v. 14. "Cantium-regio eſt maritima omnis, interiores plerique frumenta non ſerunt."

from

from which London has, in all ages of its buildings, been ſupplied with chalk for lime. That chalk compoſed the lime of our anceſtors, as it even compoſes (we believe) the lime of London at preſent; is plain from the derivation of our name of *chalk* from the *Calx* of the Romans, thoſe firſt introducers of lime into our buildings; from the *calcaria* of the Romans, Tadcaſter, in Yorkſhire, ſo denominated by them from the lime there dug up becoming the *cealca-ceaſter* of the Saxons; and from the Saxon *cealc* for chalk, or *cealc-ſtan* for a chalk-ſtone. Having thus turned Mr. King's repoſitories for corn into mere pits of lime, we muſt leave him to ſcoop out his "conical deep pits" on hills and heaths, as ſtrange hiding-places for the Britons, while they are all open to the ſky above. They are all, apparently, what he acknowledges ſome of them may poſſibly be, "mere ſand pits," * mere chalk-pits, mere earth-pits. And the others, which Mr. King mentions, are merely the caverns of nature, improved at times by art, but wholly unworthy of his notice, eſpecially after he has noticed the hill-fortreſſes, which are ſo much more illuſtrious proofs of Britiſh architecture. From *thoſe*, however, Mr. King winds round again to *theſe*, even to ſuch as are denominated *raths* in Ireland; "the word itſelf, *rath*, ſignifying properly *a ſurety*; and the *rath* being uniformly allowed to have been the antient abode, or caſtle of the old Iriſh chief." † The etymon is not true in itſelf, and the application of it is contradictory to what he had ſaid before. *Rath*, in Iriſh, *is* a ſurety, as it is alſo proſperity, fern, or wages; but then theſe meanings are all equally wide of every mark of propriety here. *Rath* likewiſe ſignifies a village, a mount, a fortreſs, or a garriſon; as *rath* is the Iriſh appellation of Charleville, in the county of Cork, as *Riogh-rath* imports the Prince's fortreſs, and *Rath-cuirc* is the Iriſh denomination of Caſhel, from Cuirc the ſon of a king of Munſter,. *Hence* it is, that "the *rath* is uniformly allowed to have been the antient caſtle of the old Iriſh chief;" directly contrary to Mr. King's account of the Britiſh houſes before, and exactly correſpondent with Cæſar's, concerning the Gallic. "They are entrenchments," notes Mr. King, "thrown up *on the very tops of the hills*, ſometimes with two or three, but more frequently with a ſingle ditch." ‡ Mr. King, like the Egyptian hieroglyphic for the year, thus circles round into himſelf, and holds his tail in his teeth. But, as *rath* imports a mount equally with a fortreſs, "there are alſo ſtill remaining," we find from Mr. King, "in ſeveral parts of Ireland, ſmall mounts, on plains, and near rivers, ſurrounded with two or

* P. 53. † P. 78. ‡ P. 77.

three

three ſtrong ditches, including a ſmall area round ſuch mounts; and—ſuch—plainly appear to have been the private habitations of the little petty chiefs of the ſeveral ſubordinate diſtricts; and are allowed, by tradition, to have been ſo."* Such then were even the "private habitations of petty chiefs" in Ireland! Such, therefore, were equally, whatever Mr. King may aver, "the private habitations of petty chiefs" in our own iſles, before the Romans ſettled in it! And ſuch, Mr. King comes moſt contradictorily to argue at laſt, was even Old Sarum, the Sorbiodunum of the Romans, a town and a fortreſs together, and a fortreſs-town of the Britons before!†" Mr. King has thus run the round of contradictorineſs to himſelf, exalting his "ſmall hovels" of the Britons into Iriſh caſtles, and raiſing them, at laſt, into Britiſh towns. The abſurdity of this conduct, however, is heightened by what immediately follows, in making the Badbury Rings of Dorſetſhire another of ſuch habitations; though confeſſedly "Roman coins, urns, and a Roman ſword have been dug up here in 1665."‡

But Mr. King, who ſeems to ſet no bounds to his ideas, and combines things very diſſimilar into one diſcordant ſubſtance, before he finiſhes this long and rambling chapter, thinks, that "after having thus endeavoured to form a clear idea of the nature of the fortreſſes, and of the mode of habitation of the antient Britons, we cannot but wiſh to obtain, as far as is poſſible, ſome little conception of the appearance of their perſons, and of their manners."§ Into this we ſhall hardly enter, as we confeſs ourſelves heartily tired with a chapter of no leſs than ninety-ſix pages in folio. Yet we cannot refrain from remarking, that he has half adopted, and actually delineated, from the Archæologia, Vol. XII. the hook of the Druids, pretendedly diſcovered in Cornwall, when the hook was a *ſickle*, and this is a *crook*, when the metal to this is only "a ſubſtance *reſembling* gold," and the ſickle was *real* gold itſelf;‖ that he finds the broad-ſword of the Highlanders upon a Roman monument of London¶; though the perſon, by whom the ſword is held on the monument, is expreſsly declared, by an inſcription below, to have been a ſoldier of the 2d Auguſtan legion;** and that he has ſunk "the antient Britiſh cars," of which we have a fine repreſentation on a Britiſh coin,†† into a "reſemblance" with "the modern Welch, little, low-built carts,‡‡ of which he kindly gives us a delineation at the end

* P. 81. † Pp. 82—85. ‡ P. 85. § P. 96. ‖ Pp. 99, 100. Plate III. ¶ P. 104. ** Hemſley, No. 1, Middleſex. †† Camden's, Plate II. P. 30. Gibſon and Stukeley's Britiſh Coins, II. 4. ‡‡ P. 107.

of his chapter.* On the ſight of this we muſt perforce exclaim, that burleſque itſelf cannot poſſibly go beyond the attempt. But the erroneouſneſs in all is nothing to the deviouſneſs of all; the whole having no relation to "Munimenta Antiqua," no connection with "aboriginal Britiſh fortreſſes," no union with either "hill-forteſſes in general," or with "caves and hiding places," but being a mere impertinence of digreſſion from every one of them. The *fluxe de plume* muſt have been very ſtrong indeed upon Mr. King, to have gone off in ſuch a digreſſion as this.

We have diſſected the firſt chapter thus fully through all its length, in order to exhibit Mr. King as he is, excurſive in his ideas, unlimited in his reading, and ingenious in his ſpeculations; but haſty in his aſſumptions, contradictory in his concluſions, and borne, at times, on the full flood of his notions, over all the banks ſet up by either Nature's hand or his own. But, having done this with one chapter, we can only tell the contents of the others, of the ſix remaining, that cover merely 231 pages in all. So diſproportionately has Mr. King divided his materials! Theſe, however, are upon ſtones of memorial; circles of memorial; of obſervances, or of obſervation; ſacred circles, with altars of oblation; cromleches; barrows, carns, or kiſtivaens; logan or rocking ſtones; tolmen, and baſon ſtones. On theſe we have much to ſay, equally in commendation of Mr. King, and in oppoſition to him. But we withhold ourſelves, remembering the brevity of a Review. Yet me muſt ſtop a moment or two, to make a remark upon his cromleches, and upon his logan ſtones. That thoſe were actual altars, is attempted to be proved by a long circuit of multifarious reading, that proves nothing except the induſtry of the author, the genius in the back of a German. Every mind that *thinks* muſt revolt at the ſuggeſtion of the covering-ſtone for a cromlech being made as a ſtage for offering up victims, the bunching back of a ſharply inclined rock-ſtone, only "eleven feet or more in every direction," † made the lofty ſcaffold for prieſts to ſlaughter bullocks upon it, and "a cavity, or rock baſon," in the ſtone, "deſigned to receive part of the blood as it flowed down." ‡ This forms ſuch a maſs of incredibility, as even the credulity of antiquarianiſm could have received only in its *firſt* efforts of inquiry, under the guidance of youth, inexperience, and fancy; all inflamed with ideas of Druidical worſhip, as the predominating ſignature of the Britiſh character; forgetting, therefore, that the Britons muſt have had graves as well as ſacrifices; and ſo converting the

* P. 112. † P. 221. ‡ P. 222.

mere

mere tomb-ſtone of a Britiſh chief into a ridiculous altar for a Britiſh Druid. Yet Mr. King has adopted this ſuggeſtion of childiſh fancy, and endeavoured to "huddle round" the folly "with a diverſity" of learning; even while his very eyes muſt have withſtood the deluſion, and his very mind have rejected the impoſition. As to the rocking-ſtones, adds Mr. King, "whether" they "were uſed *for divination*; as our poet, Maſon, has finely imagined; and as Toland alſo thought; or whether they were idols, or elſe fraudulent means of impoſing upon the vulgar, a pretended *divine aſſent* on certain occaſions; muſt be left to mere conjecture;" * and conjecture has wildly ſuppoſed them, in contradiction to common-ſenſe, to have been uſed for ſome, or all of theſe purpoſes. They are not peculiar to Britain. They are noticed by the antients as in the eaſt, as equally in the weſt too, of the old Continent; and as merely *natural curioſities* in *both*.† They are merely ſuch curioſities in fact. Some of them are confeſſedly too ponderous to be artificial; and, therefore, by analogy of argumentation, none of them are artificial at all. We have even a rocking-ſtone pointed out to us by Mr. King himſelf, which was both made and un-made, by the hand of accident, within the preſent or laſt century; one of Stukeley's Trilithons at Stonehenge, the deformed Trilothons univerſally of Mr. King, having fallen down, and its impoſt having been thrown "quite acroſs" another ſtone that lay upon the ground; where, "in this poſition, it for ſome years remained, *ſo nicely balanced, as to form a ſort of rocking-ſtone.*"‡ And we have what would have been a rocking ſtone in Yorkſhire, if Nature had not thruſt a large pebble between two maſſes of ſtone, and prevented the one from riding on the other by the irremovable intruder. §

"It may be added, that, the word *cromlech*, in its very etymology, really implies a place of *ſuperſtitious devotion*, by means of ſacrifice, and auſpicy. For Rowland [Rowlands] has, with much learning and judgement, obſerved, that the antient word *cromlech*, by which ſo many of theſe ſtructures are now, by tradition, known, is derived from *cæræm-lech*—a *devoted ſtone*, or altar." (P. 230.)

Rowlands has thus deceived Mr. King again, by a temptation too ſtrong to be reſiſted by the latter, an affectation of learning in the former. The true etymology of *cromlech* was much nearer home, even in the very language which furniſhed the word. Thus *cromlech*, in Welch, is derived, by the Welch themſelves, from *crom*, the feminine of *crwm*, crooked, bowed, bent; and *llech*, a ſtone. This etymon ſpeaks for itſelf. The very view of the monument created the appellation; and all

* P. 327. † P. 328. ‡ P. 104. § P. 339.

could

could ſee the inclination of the main ſtone, while not one in a thouſand, probably, would know the *devoted* nature of it, even if it had been devoted. Mr. King, indeed, in P. 259, adopts this very ſignification at laſt, but jointly with his own, and diſtortedly in his own meaning. It "ſtill imports a ſtone" in Ireland, "that was to be bent *towards*, or bowed to, or to be *looked toward*; as well as a ſtone placed in a bent, or ſloping poſition." But all this is untrue. *Crom*, *crum*, is crooked, bending down in Iriſh; *cromaim*, is to bow or bend, and *ſo to worſhip*. The radical idea, therefore, is merely crookedneſs in Iriſh, as in Welch; and refers to the moſt ſtriking part of a cromlech, the vaſt covering-ſtone inclined.

(To be concluded in our next.)

ART. VIII. *M. Muſuri carmen in Platonem. Iſaaci Caſauboni in Joſephum Scaligerum Ode. Accedunt Poemata et Exercitationes utriuſque Linguæ. Auctore S. Butler. Appendicis loco Subjiciuntur Hymnus Cleanthis Stoici; Clementis Alexandrini Hymni duo. Henrici Stephani Adhortatio ad Lectionem Novi Fœderis.* Conſcripſit atque edidit Samuel Butler, A.B. Coll. Div. Joann. apud Cantabr. Soc. 8vo. PP. 116. Payne. 1797.

MR. BUTLER ſeems to have ſent this volume of Miſcellanies into the world, as a ſort of precurſor to a projected edition of Æſchylus; to explore the public opinion of his claſſical abilities.

The firſt piece, in this collection, is the poem of Muſurus on Plato, accompanied with the poetical verſion of Zenobius Acciaioli.

Muſurus was born in the iſland of Crete; and was one of thoſe learned Greeks who had the honour of being patronized by Leo the Tenth. His poetry was cenſured by Eraſmus for its obſcurity and affectation. But the poem before us affords no proof of the juſtneſs of Eraſmus's criticiſm. Not that it poſſeſſes one ſublime or beautiful thought, or one ſtrikingly poetical expreſſion. The purity of the language is its chief recommendation. It is only calculated, therefore, for the peruſal of the curious ſcholar.

The ſecond piece is Iſaac Caſaubon's Greek Ode in Memory of Joſeph Scaliger; to which are ſubjoined two epitaphs on Scaliger, in Greek and in Latin, by Daniel Heinſius. We are next preſented with ſome of Mr. Butler's own compoſitions. His Greek Ode, entitled "Præſtantia Græcæ Poeſeos," has, doubtleſs, more poetical merit than the pieces either of Muſurus, Caſaubon, or Heinſius.

"Πᾶ

" Πᾶ δ' ἄγτις μι, Μῶσα; τεῖν μίμαλε
Πίσα τ' Αλιδός τε κλεινὸν ἄλσος.
Χρυσίῳ νῦν βάλλε τειᾶς φαρίτρας
ΠΙΝΔΑΡΟΝ ἰῷ.

Ὅς ϱά χειμάῤῥες ποταμός τις ὠσεὶ,
Ἐξ ὄρευς λάϐροις ἐπὶ καὶϱ καταῤῥεῖ
Κύμασιν, κοίλαι δέ τε ταλόθεν βϱυ-
-χῶντι χαράδραι."

The "Britanniæ Gloria Navalis" runs in the ſame ſtrain of poetry.

The Latin Ode, "Aſtronomiæ Laus," opens with a grandeur, worthy, we had almoſt ſaid, of inſpiration:

" In lucis æternæ penetralibus
Jehovah præſens conſpicitur Deus,
Terraſque cœleſteſque tractus
Suſtinet et moderatur auctor.

Inſana primo qui maria halitu
Afflavit, undis fæva tumentibus,
Noctiſque commovit profundæ
Imperium, omnigenamque molem

Turbavit. Exin, ſic voluit, ſilent
Informium certamina ſeminum
Compôſta, nec diſcordia ultra
Triſte cient elementa bellum."

Of the poetical trifles that follow, the Latin verſion of Dr. Beattie's "Hermit" is the moſt pleaſing. Though they may not recognize in it Bourne's happy manner, yet our readers (to whom the original muſt be familiar) will thank us for tranſplanting it into theſe pages:

" Undique cùm pagus ſilet atque oblivia ſpargens
Dulcia, pervadit lumina feſſa quies,
Solaque per nemora, abrupti de vertice ſaxi,
Atthis ad effuſas admodulatur aquas,
Exeſi latere in montis, gelidaque ſub umbra,
Ad ſcopulos ſenior cœpit et antra queri.
Flebile carmen erat, neque enim ſentire pudebat
Quid pietas eſſet pura, quid eſſet Homo.
Cur tenebras inter mediæque ſilentia noctis
Sera cies mœſtos ſic, Philomela, modos?
Non æterna tua eſt, tua ſi qua eſt cauſa doloris,
Et cum purpureo vere redibit amans.
Sed tamen O, tibi ſi pectus mortalia tangunt,
Lugubre funde melos, lugubre, chara comes:
Illi chara comes, cui non revocanda voluptas
Quam cito, me miſerum! ceu tua, præteriit!
En ubi pallentes cœli in regione remotâ

Jam

Jam regit obliquo tramite Luna rotas :
Illa modo ibat ovans, radiis ornata ſerenis,
Inter ſidereas conſpicienda faces.
Perfice, quæ te iterum, nitidiſſima, ducat ad ortus
Splendoreſque novos, perfice læta viam.
Nos tamen, ah miſeros, delectat gloria mundi,
Eheu et præcipites in ſua damna rapit.
Undique Nox fuſcis tellurem amplectitur alis,
Et circum tenebris rura ſepulta jacent.
Non tamen, aſſiduus quanquam dolor oſſa peredit,
Deploro veſtras, rura nemuſque vices,
Quippe novos flores et rore madentia prata,
Et Zephyri et tepidum mane cito referent.
Frigora nec doleo, ventoſque, hyemiſque procellas,
Naturæ in gremio ſemina tuta latent :
Ecquid erit tamen in gelido ver dulce ſepulchro!
Ecqua eſt congeſto lux oritura rogo!"

Why has Mr. Butler omitted the beautiful and heavenly ſentiments that cloſe the poem? Does he think, with the heathen, that death is an eternal ſleep?—No; we hope and truſt. Yet, at this trembling hour of infidelity, when the very doctrine of an eternal ſleep is reviving amongſt us, and ſeems in France to have almoſt ſuperſeded the comfortable hope of immortality; ſuch an omiſſion (in a profeſſed Chriſtian writer of one of our Engliſh Univerſities,) ſeems utterly unaccountable; and, in the apprehenſion of ſome perſons, may be regarded as a ſuſpicious circumſtance.

"The oration, delivered in the ſchools," is a good ſpecimen of claſſical Latinity.

The appendix contains "the Hymn of Cleanthes to Jupiter." A note of Moſheim "on the Stoic Theology:" two "Hymns" of St. Clement, and H. Stephens's "προσφωνησις *ad lectores novi Fœderis.*"

On the whole, this collection muſt leave on the public mind an impreſſion favourable to Mr. Butler, as a ſcholar and a man of taſte.

ART. IX. *Obſervations on a Tour through the Highlands and Part of the Weſtern Iſles of Scotland, &c.* By Dr. Garnett.

(*Concluded from* P. 382. Vol. V.)

WE have found much leſs information, and a much greater paucity of uſeful remarks, in the ſecond volume of this Tour than we found in the firſt. It aſſumes more the appearance of a journal, and the attention becomes wearied by inceſſant deſcriptions of mountain ſcenery and water-falls, which,

which, intereſting as they may be to the ſpectator, admit not of that variety in deſcription which is eſſential to the amuſement of the reader. Some few paſſages, however, we have marked for extraction, and, without farther remark, ſhall proceed to lay them before our readers.

In the church-yard of the abbey of Dunkeld, there is the following curious epitaph on one *Mary Scott*, who was buried there in 1728.

" Stop, paſſenger, until my life you read:
The living may get knowledge from the dead.
Five times five years unwedded was my life;
Five times five years I was a virtuous wife;
Ten times five years I wept a widow's woes;
Now tir'd of human ſcenes I here repoſe.
Betwixt my cradle and my grave were ſeen
Seven mighty kings of Scotland and a queen;
Full twice five years the Commonwealth I ſaw;
Ten times the ſubjects riſe againſt the law;
And, which is worſe than any civil war,
A king arraign'd before the ſubjects' bar.
Swarms of ſectarians, hot with helliſh rage,
Cut off his royal head upon the ſtage.
Twice did I ſee old prelacy pull'd down,
And twice the cloak did ſink beneath the gown.
I ſaw the Stewart race thruſt out; nay, more,
I ſaw our country ſold for Engliſh ore;
Our numerous nobles who have famous been,
Sunk to the lowly number of ſixteen.
Such deſolations in my days have been:
I have an end of all perfection ſeen."

The author's obſervations, reſpecting the mode which ſeems to obtain of clearing *moſſes* in Scotland, appear to be judicious and deſerving of attention.

" At the diſtance of about ſix miles from Stirling, we paſſed Blair Drummond, the ſeat of Mr. Drummond Home, and formerly the occaſional reſidence of his father, the enlightened and patriotic Lord Kames. The grounds are very extenſive, and have been ornamented with great taſte. Near the porter's lodge is a large water wheel, nearly on the principle of the Perſian wheel; it raiſes ſixty hogſheads of water from the Teath in a minute, which is conveyed by a canal to the moſs of Kincardine, in order to waſh this moſs off the ground into the Forth. The conſtruction of this water wheel is very ingenious; but a particular deſcription of it will, I think, be unneceſſary here, as a very full account, both of the machine, and the operations on the moſs, is given in the Encyclopædia Britannica." *

* " See Moſs of Kincardine. There is likewiſe a full account of this wheel, and the operations carried on with reſpect to the moſs, in the 21ſt vol. of Sir John Sinclair's Statiſtical Account."

" This

"This moſs originally covered near two hundred acres, three-fourths of which belongs to the eſtate of Blair Drummond, and is in the upper parts from ſix to twelve feet deep, and, in the lower, about three. It repoſes upon a bed of clay, and the great object of the late and preſent proprietor, was to waſh or float the moſs from the ſurface of the clay, which has been done to a conſiderable extent; by conveying to the moſs the waters of the Teath, in the way that has been mentioned. This water conveys the moſs into the Forth, abſolutely blackening its ſtreams with the rich vegetable mould thus carried off. To accompliſh this end trenches are dug through the moſs, into the clay, through which the waters run; into theſe trenches the labourers throw the moſs, which is carried away to the Forth. In this way about 400 acres have been cleared and ſettled by a number of families of induſtrious highlanders.

"This Herculean labour, for ſo it may be truly termed, might, in my opinion, have been ſpared, and ſuch an immenſe quantity of rich vegetable earth, as well as the dung in the ſtable of Augeas, might have been turned to much better uſe than by ſending a river through it, to waſh it off the ground.

"It is now known, that the principal food of plants is carbon, of which this moſs almoſt entirely conſiſts, and though it is neceſſary that this carbon ſhould become, in ſome degree, ſoluble, before it can be abſorbed by the roots of plants, and converted into vegetable fibre, yet this ſolubility may be promoted by various proceſſes, one of which is, by mixing it with gypſum, (*ſulphat of lime*) which acts very powerfully upon it, and converts it into moſt excellent manure. The uſe of this ſubſtance is not much known in this country, but in Germany and France it is much uſed. It is not ploughed into the ground in like many other manures, but ſtrewed upon the ſurface of graſs land, which is to be taken into tillage, or intended for meadow, about the month of February; it ſpeedily converts the old graſs into a putrid ſtate, and thus renders the carbon ſoluble, ſo as to be eaſily taken up by plants, and applied to their nouriſhment. The ſame ſubſtance, mixed with the ſurface of peat-moſs, which has been formed by the ſucceſſive decay of vegetable bodies, equally accelerates its putrefaction, and renders it fit for the nouriſhment of future vegetables.

"But as a conſiderable quantity of this ſubſtance would be difficult to procure in this neighbourhood, there is another earth which may be eaſily obtained, and which anſwers the ſame purpoſe, this is lime; it quickly promotes the putrefaction of the vegetable matter with which it is mixed, and renders it fit for the nutriment of future vegetables. From the experiments, made by Mr. Smith,* of Swindrigmuir, near Beith, in Ayrſhire, it appears, that nothing more is neceſſary than to drain the moſs, and afterwards to mix its upper ſurface

* "A particular account of Mr. Smith's method of improving moſs has been lately publiſhed, in the form of a ſmall pamphlet, entitled, "An Account of the Improvement of Moſs, &c. in a Letter to a Friend."

with a quantity of freſh lime: this not only conſolidates the ſurface in a ſurpriſing manner, but will produce the firſt year an excellent crop of potatoes, which will be more than ſufficient to defray the whole expence of draining, liming, &c. After this, it will produce a ſucceſſion of plentiful crops of grain, for a number of years, without any diminution. Indeed it is evident, that ſuch a ſoil muſt be almoſt inexhauſtible; for it conſiſts entirely of carbon, the proper food of plants; and nothing more would be neceſſary than, perhaps, once in ſix or ſeven years, to mix a quantity of lime, in order to accelerate the putrefaction, and conſequent ſolution of the carbon; ſo that moſs grounds, inſtead of being the moſt barren and unprofitable, might, by proper management, be made more fertile and productive than any other whatever. Vegetation is nothing but the converſion of carbon, hydrogen, and oxygen into trees and plants, by means of vegetable organization and irritability, ſo that if vegetables be ſupplied in proper quantity with the ſoluble carbonaceous principle, and water, they will flouriſh ſo that the great buſineſs of agriculture may be reſolved into two heads.

1. "To ſupply the plants with proper food, or nutriment.

2. "To ſupply that nutriment in proper quantity.

"The firſt is accompliſhed by the application of manures, the baſes of which is carbon and water; the latter depends upon the ſoil in which the plants grow, being of ſuch conſiſtency as to tranſmit the nouriſhment in proper quantity.

"Such is the effect of lime in conſolidating moſs, aided by draining, that though, in Mr. Smith's experiments, before theſe operations, it would not bear a dog; often after the ſecond, and always after the third year, it can be ploughed and harrowed by horſes, and the crops taken off by carts; when about half a dozen crops have been taken, the ſurface is converted into a fine rich dark mould, which naturally runs into ſweet luxuriant graſs, and though before the moſs is thus improved, it would not let for a penny the acre, yet after it has been laid down in graſs, it is worth twenty-five or thirty ſhillings.

"The conſolidation is ſo great, that, at the end of five or ſix years, if it be laid down with graſs, cattle may paſture without breaking or poaching it. As there is generally a ſuperabundance of this vegetable earth in theſe moſſes, part of it might be carried off, mixed with lime, and, after a proper time, thrown upon other grounds, on which it would operate as an excellent manure.

"The potatoes produced from moſs lands are ſaid to be more free from blemiſh than any other, and are always preferred for planting again, to thoſe grown on other ſoils. In Ireland, where the cultivation of potatoes is well underſtood, they are generally planted in bogs or moſſes."

A ſingular mode of catching pike, formerly in uſe on the Loch of Monteath, is thus deſcribed by the Doctor:

"This lake abounds with perch and pike, which laſt are very large. A curious method of catching this fiſh uſed to be practiſed.

On

On the iſlands a number of geeſe were collected by the farmers, who occupied the ſurrounding banks of the lake. After baited lines of two or three feet in length had been tied to the legs of theſe geeſe, they were driven into the water. Steering naturally homeward in different directions, the bait was ſoon ſwallowed. A violent and often tedious ſtruggle enſued, in which however the geeſe at length prevailed, though they were frequently much exhauſted before they reached the ſhore.* This method of catching pike is now uſed, but there are ſome old perſons who remember to have ſeen it, and who were active promoters of this amuſement."

The ſtatement of the progreſſive improvement of the condition of the inhabitants of the pariſh of Campſie, and in other places, ſimilarly circumſtanced, is extremely intereſting, and we ſhould have been induced to extract it had not our citations been already ſo copious. The reader will find it in P. 180, et ſeq. We ſhall now conclude our account of theſe volumes, of which we have enabled our readers to form an adequate idea, by the author's brief remarks on the effect which the union produced upon Scotland.

"The ſpirit of commerce and enterprize which had already taken root, was moſt eſſentially benefited by the union of the two kingdoms; an event from which we muſt certainly date the proſperity of the city. I have, indeed, heard it aſſerted, that the union was advantageous to England, but detrimental to Scotland. There can be but little doubt, however, that this political event was, at leaſt, equally advantageous to North Britain as to her ſouthern neighbour. Before this the ſpeculations of merchants had been much cramped, the ports to which alone they could trade lay all to the Eaſtward, and the neceſſary and dangerous circumnavigation of the iſland, proved a very conſiderable bar to the proſperity of their commerce. At the union, they had the liberty of a free commerce to America and the Weſt Indies; and, taking advantage of this favourable circumſtance, they began to proſecute a trade to Virginia and Maryland. When this American trade commenced, the merchants here had no veſſels of their own fit for it, they therefore employed Engliſh bottoms, and chartered veſſels from Whitehaven, and other ports. The firſt veſſel, the property of Glaſgow, that croſſed the Atlantic, ſailed from the Clyde in the year 1718. This trade ſoon became ſo thriving, that it excited the jealouſy of the firſt commercial towns in England."

The brief account of George Buchanan, annexed to the ſecond volume, is jejune and unſatisfactory. It breathes not the pure language of truth, but the impure incenſe of adulation, and the lame excuſe attempted to be made for the groſs and ſcandalous infidelities of the hiſtorian, who ſeems to have transferred all his fiction from his poems to his hiſtory; and the

* "M'Nayr's Guide."

ſtudious forbearance to notice his abominable treachery to the unhappy and perſecuted MARY, we cannot, without a violation of duty, ſuffer to paſs without cenſure. It is but juſt, however, to obſerve, that the materials for this account were ſupplied by the late Profeſſor Anderſon, of Glaſgow, whoſe executors would have acted judiciouſly by conſigning them to oblivion.

NOVELS, AND TALES.

ART. X. *The Three Spaniards; a Romance.* By George Walker, Author of the Vagabond, &c. 3 vols. Walker.

TO preſent any thing like an analyſis of this performance, would occupy a much larger ſpace than can be allotted to articles of this nature.—The Marquis Albert de Denia, the Marquis Antonio de los Velos, and Fernando de Coello, are the three Spaniards whoſe adventures are contained in theſe volumes. Albert and Fernando are fellow-ſoldiers, friends, and related to each other, by a tie of conſanguinity. Being ſtationed at the caſtle of Alkambra, in the city of Granada, on a leiſure day they ramble from the town along the banks of the Darro. Finding themſelves fatigued they ſit down, and enter into converſation, during which they perceive a ſmall boat floating down the ſtream without a guide. From a conceit of the moment, they enter it as Knights errant. The boat has but one oar on board, and they are left to the direction of chance: a violent ſtorm ariſes; they are hurried along to the ruins of a Mooriſh caſtle, which project to the water's edge. They find themſelves in a ſtrong current, which carries them to the ſtairs, uſed for the purpoſe of landing at the foot of one of the towers. The adventurers go on ſhore, and enter the ruins of the caſtle, which had been dilapidated by an edict of King Philip. In this building, they find a bundle containing a dagger, and the miniature portrait of a lady. Of the portrait Fernando immediately becomes enamoured, and thus commences a ſeries of as wild, extraordinary, and improbable adventures as ever entered the heated mind of inſanity.—Supernatural inſcriptions, ſecret voices, celeſtial muſic, infernal groans, ſpectres of various kinds, magical incantations, a compact with the devil, and the actual appearance of Lucifer, preſent themſelves, as Mr. Walker informs us, "in compliance with the preſent taſte in literary amuſement."—We do not conſider Mr. W. as one of the common ſcribblers of the day; to his merits as a *novel* writer, we have before borne teſtimony; but, in wandering into the regions of romance, he certainly has miſtaken his path. Wild and daring are the means employed in Lord Orford's *Caſtle of Otranto*; but they are the flights of genius: they are awfully terrific. Mr. W. *attempts* flights equally daring, but his imagination flags beneath the taſk, and he ſinks into puerility.—Our author's language

language is not the language of romance: it poſſeſſes none of that luxuriance of fancy, that glowing diſplay of imagery and feeling, ſo advantageous to the page of fiction. All is cold and inanimate. His heroes are all caſt in the ſame mould; no ſtrength of paſſion is exhibited; no diſtinction of character is preſerved.

We can find a pardon for much folly in *ſome* authors, when that folly is really produced in conformity to a reigning prejudice; but we do not think *quite* ſo meanly of the "preſent taſte in literary amuſement" as, in this inſtance, to award that pardon: nor do we think *quite* ſo meanly of Mr. W.'s abilities, as to ſuppoſe that a neceſſity can exiſt for ſo ridiculous a miſapplication of them, even for the gratification of a vitiated taſte, if ſuch there be.

The pages before us are diſfigured by a variety of grammatical errors, ſuch as follow: "by degrees my mind aſſumed its tone, from reflecting, that the ſame power which had hitherto, might continue to protect me"—"*each* being willing in the confuſion to take care of *themſelves*"—"*Each* ſtole ſilently to *their* cell"—"*Can a parent* have a right to impriſon or deſtroy *their* offſpring from wanton whim or caprice?"

The Orthography, throughout theſe volumes, is ſo glaringly defective, that it might be ſupppoſed that they had been compoſed by the printer's devil.

ART. XI. *A Winter's Tale.* By J. N. Brewer, Author of the Manſion Houſe, &c. 4 vols. Lane.

THIS hiſtorical Romance is founded on a ſuppoſed amour of Edward, the Black Prince.

Selina, the daughter of an exiled Earl of Ilford, is protected by the family which ſucceeds to the title and eſtate. On her appearance at Court, the Prince becomes deeply enamoured, and, gaining information of her reſidence, pays a viſit to Ilford Caſtle. Due honours are paid to the royal viſitor, but the object of his attachment does not appear. A deſire of ſecrecy prevents his enquiry on the ſubject, and, at length, chance diſcovers her retirement, according to the command of the Earl, in a remote part of the caſtle. Several private interviews ſucceed, and, in one of thoſe moments, when reaſon yields to paſſion, the unfortunate Selina falls an unintended victim. The noble nature of the Prince, regretting, equally with Selina, the error into which they had fallen, he leads her through a ſubterranean paſſage to the caſtle chapel, reſolving there to take a ſolemn oath to heaven, never to wed another. A dreadful warning forbids the vow. They explore their path back: the Prince ſhortly after leaves the caſtle, and Selina proves pregnant.—Soon after the Prince's return to Court, Sir Emeric Arville, a knight of gloomy aſpect, paſſes ſome days at the caſtle; and the amiable Counteſs of Ilford is murdered by the hand of private aſſaſſins. The Earl is almoſt frantic, but is under the neceſſity for ſome time of attending the army. During his abſence, Selina's confinement takes place, and ſhe becomes the mother of a ſon, who is conceal-

ed, together with his nurſe, in a ſecret chamber. On the Earl's return to the caſtle revelry of every kind takes place, and he propoſes himſelf as a huſband to his aſtoniſhed ward.—Lord Deſmond, ſon to the Earl, had alſo long cheriſhed a growing paſſion for Selina. He had ſecretly diſcovered her commerce with the Prince, and reſolved to poſſeſs her on eaſy terms. Once, before the Counteſs's death, Lord Ilford had reſcued her from his villainous attempts. Lord Deſmond perſiſts in effecting his purpoſe: he forces himſelf into her chamber, when, alarmed by her cries, the Earl appears. A fight enſues, and, each ignorant of his opponent, the ſon is ſlain by the hand of the father.—Lord Ilford's feelings are wrought almoſt to phrenzy, yet his reſolution of making Selina his bride remains unalterably fixed; and to her he diſcovers, that to effect his deſign, he had cauſed the murder of his wife. At this intelligence ſhe recoils with horror. The day of marriage is, however, fixed; ſhe has written to the Prince, then on the Continent, but no anſwer arrives, nor does any mode of eſcaping from the caſtle preſent itſelf. The Earl continues determined, and Selina firmly oppoſes his intentions. Finding perſuaſion to be uſeleſs, he reſolves on force. On the night fixed upon for the commiſſion of this crime, Selina, however, by the aid of Father Frederick, eſcapes through a ſecret paſſage; and with her child, her nurſe, and one attendant, paſſes over to France in queſt of the Prince.—On the night ſubſequent to her departure, a meſſage from the Prince to Lord Ilford arrives at the caſtle, commanding him immediately to repair to the army.—Selina and her party are ſtopped at a fortified town, in poſſeſſion of the Engliſh, the Governor of which proving to be Sir Emeric Arville, the murderer of the Counteſs, ſhe is detained till the arrival of the Earl, who confines her in a dungeon until ſhe ſhall accede to his wiſhes. A priſoner overhearing a converſation between Sir Emeric and the Earl, wherein the latter is perſuaded to enter into a plot for betraying the town into the hands of the enemy, by means of bribery, effects his eſcape and flies to the Prince, who arrives at the moment of meditated treachery. Sir Emeric is taken priſoner, but the Earl is found among the ſlain.—Selina is reſcued, and the priſoner, who bore the intelligence to the Prince, is diſcovered to be her father, the exiled Earl of Ilford, who had endeavoured to expiate his former crimes by a return of loyalty. Sir Emeric Arville is executed; and the baniſhed Earl, reſtored to his fortunes and honours, retires with his daughter to the family manſion.

The above is an outline of a ſtory poſſeſſing a very conſiderable portion of merit. As the author has not abuſed the privilege of romance in the exhibition of ſupernatural horrors, but has rendered them of great effect in the proſecution of his ſtory, we ſhall, in this inſtance, admit his own apology for their introduction:

"Reſpecting the liberty I have taken with the world of ſpirits, I have little to ſay, more than that I think public taſte a ſufficient ſanction for an author uſing any fair means to intereſt the paſſions."—"The times of which I write, likewiſe, muſt be conſidered. Prejudice

Prejudice was then nearly in its zenith. Viſitations, omens, and warnings of death were implicitly believed to exiſt by almoſt all ranks of people; and a ſtory of thoſe days, which failed to talk of ghoſts, and ſtrange and foreboding noiſes, would want the characteriſtics of its claſs." He adds: "I have, with all my power, ſtrove to ſhew the fatal conſequences of the firſt advances to impropriety."

The cataſtrophe would have been leſs pleaſing, but perhaps the moral would have been more forcibly inculcated, had Selina fallen a ſacrifice. She is not vicious herſelf, but being the primary cauſe of error, in thoſe who deviate from the path of virtue, her death would render the warning more awful.

Many careleſs and confuſed ſentences occur in the courſe of the work; which is, however, on the whole, well written; but we wiſh the author to abſtain from ſuch faults as---*faintened---hoarſened ---an horn---an heart*, &c.

We cannot cloſe this article without remarking the very appropriate application of the greater part of the mottos prefixed to the reſpective Chapters. This certainly is no exalted merit, but it evinces a reſpectability of taſte.

ART. XII. *Mad Man of the Mountain; a Tale.* By Henry Summerſett, Author of Probable Incidents, &c. 2 vols. Lane.

THIS is a "tragic tale" of love and murder. To amuſe, to excite an intereſt for fictitious miſery, and to bend the paſſions at will, are not the only requiſites of a noveliſt: inſtruction ought to flow from his pen, and his writings ſhould diſplay a warning to the vicious, and hold forth an encouraging beacon to the children of virtue.

Roncorone, the madman, the hero of the tale, is deeply injured by Salvini, a villain, without one ſhade of virtue in his compoſition. This villain receives the puniſhment due to his crimes; but he ought not to fall by the hand of private revenge: vengeance is not the attribute of man. The virtuous, the noble-minded Roncorone ought not to be the aſſaſſin of Salvini. Where the axe of the law cannot reach, the ſword of eternal juſtice will extend, and man muſt not be the murderer of man.

This piece, though not a maiden effort, betrays ſeveral negligencies of ſtyle: repetitions, redundancies, and unmeaſured periods, frequently obtrude themſelves on the ear. The ſtory, however, is not devoid of intereſt; and, at intervals, ſome promiſing traits of genius are exhibited.

ART. XIII. *The Ariſtocrat. A Novel.* In two Volumes. By the Author of the Democrat. Low, Berwick-Street; and Law, Ave-Maria-Lane. 1799.

THIS is a pleaſing and intereſting little tale, plain and unaffected in its narrative and conſtruction, and moral in its tendency. The

contraſted characters of Beverly and Young Eaglefield are given in an inſtructive and animated manner. Lord Alton is an excellent ſpecimen of true nobility; and Aldworth affords no incorrect portrait of an Engliſh gentleman of the old ſchool. Our principal objection to this work ariſes from too much of the marvellous appearing in ſome of the diſcoveries. For inſtance, the meeting between Colonel Fraſer, his brother, and family; and that of Hamilton and Aldworth, at the the end of the ſecond volume. Such circumſtances, though poſſible, are ſcarcely within the line of probability, and, whenever they occur in a production of this nature, conſiderably diminiſh the intereſt and pleaſure experienced in the peruſal of it.

ART. XIV. *New Tales of the Caſtle; or the noble Emigrants. A Story of Modern Times.* By Mrs. Pilkington. Newbery. 1800.

ART. XV. *The Moraliſt; or amuſing and intereſting Dialogues on Natural, Moral, and Religious Subjects, calculated to afford rational and improving Entertainment to the ingenious Youth.* By the Author of Hamlain, &c. &c. Weſt and Hughes. 1800.

ART. XVI. *Hiſtory of Jack and his eleven Brothers; containing their Separation, Travels, Adventures,* &c. Intended for the Uſe of little Brothers and Siſters. Weſt and Hughes. 1800.

TO thoſe of our readers who have obſerved with attention the progreſs of Jacobiniſm, and ſeen what various forms it has aſſumed to accompliſh its atrocious deſigns with the greateſt facility, we make no apology for obtruding upon their notice the above three Articles. To prevent as much as poſſible the untainted minds of the riſing generation from being corrupted by the peſtiferous doctrines of the day, we think it neceſſary occaſionally to examine even thoſe books which are profeſſedly written for the nurſery. The purity of our intentions in ſo doing will only be queſtioned by thoſe who find their ſchemes fruſtrated by this expoſure; and the effect of them, we hope, will ſhow itſelf in the permanent benefit our children will derive from this detection of what is evil, and ſupport of what is good. The two former of theſe articles we can ſafely recommend to mothers and governeſſes, as being amuſing and inſtructive in a high degree. In the laſt, although we do not diſcover any of the miſchief which it is our duty to reprobate, we do not perceive any thing by which the infant mind will either be entertained or improved. We recommend to the author, if he particularly wiſhes to write for the accommodation of children, to reviſe his work, and, inſtead of a dozen unintelligible and confuſed tales, to confine it to one plain and ſimple narrative.

THE

THE DRAMA.

ART. XVII. *Management: A Comedy in Five Acts, as performed at the Theatre-Royal, Covent-Garden.* By Frederick Reynolds. The Second Edition. 2s. Longman and Rees. London. 1800.

THIS play reſembles the other pieces of Mr. Reynolds in buſtle, incident, and vivacity. It has no great novelty of character; but, ſuch as it is, is ſo given as, we doubt not, to have afforded much mirth to the audience in the repreſentation. Indeed the comedies of the preſent day are not calculated for the cloſet; they require all the aid which muſic, ſcenery, and acting can produce, to anſwer any of the purpoſes either of emolument to the manager, amuſement to the public, or fame to the author. The characters of Sir Harvey Sutherland and his daughter are evident imitations, and it muſt be owned feeble ones, of Lord Elmwood and his daughter in Mrs. Inchbald's "Simple Story."—Miſt and Mrs. Dazzle may, poſſibly, be found in theſe days of excentricity, but they certainly are ſuch characters as *we* have no acquaintance with. Laviſh is, no doubt, to be viewed daily among the daſhing loungers of the capital. The ſucceſs of a play is no proof of its merit; becauſe the author has had the good luck, by a ludicrous repreſentation of living manners, and an improbable combination of ridiculous circumſtances, to keep the audience in good humour for an unuſual ſucceſſion of nights, it ſhould not be taken for granted that it is a work that will ſurvive for a ſingle day the faſhions which it is intended to caricature. The oblivion to which the much-followed comedy of "Notoriety" is condemned, is a proof of this fact. But, indeed, we do not conceive that more than this is aimed at by the play-wrights of the day; and that they ſucceed ſo well is a ſtrong proof how much the national taſte has altered, we muſt not ſay degenerated, ſince the time of Fletcher, Maſſinger, and Ben Jonſon. If Mr. Reynolds can be ſatisfied with *ſuch* honour, he will continue to write as he has hitherto done; but as he ſeems to be capable of better things, we recommend it to him to attempt ſomething of a ſuperior nature; ſomething that requires more than "the vitality" of bad taſte and frivolous admiration, to preſerve it from "putrefaction."

ART. XVIII. *The Wiſe Man of the Eaſt. A Play in Five Acts.* From the German of Kotzbue. By Mrs. Inchbald. 2s. Robinſons.

THE advertiſement prefixed to this play informs us that it is an alteration of Kotzbue's comedy called, "the Writing Deſk."—What merit the original may poſſeſs we are not able, from our own knowledge, to declare; but if it have no more intereſt than we found in the "alteration" it is, indeed, the moſt dull and unentertaining of his productions. There is nothing of novelty or originality in the plot; the feigned deceaſe of a huſband, a father, and a lover, to

prove

prove the affection of the wife, the duty of a ſon, and the attachment of a miſtreſs, has more than once been ſeen on the Engliſh ſtage. The characters are, in general, tamely delineated; and the early intimation which the audience receives of the real character of Avu Thouna diminiſhes, in our opinion, much of that agreeable ſurpriſe which a better managed diſcovery is apt to produce. The integrity of Metland, the gentleneſs of Ellen, and the thoughtleſs levity of young Claransforth, mixed at the ſame time with much generoſity of diſpoſition, are not ill-pourtrayed; but we certainly did not feel for them the ſame lively intereſt which ſome of Mrs. Inchbald's own characters have excited.

ART. XIX. *Family Diſtreſs, or, Self-Immolation. A Play in Three Acts.* Faithfully tranſlated from the German. By Henry Neuman, Eſq. Philips. London.

THIS is another production of Kotzbue, literally given by a German. Whatever allowances we may be inclined to make for his partiality to his countryman, we, as Engliſhmen, cannot acknowledge the truth of the following paſſage:

"It is (meaning the genius of Kotzbue, we preſume,) Shakſpeare without his quibbles, his negligences, his incongruities, his violation of the moſt indiſpenſible dramatic probabilities, yet ſtill rich in all thoſe energies of genius which have ſo expreſſively diſplayed the ingenuous ardor and ſimplicity of youthful love and hope, the ſecret remorſes of guilt, the meltings of tender, agonized affection, the wild conflicts of deſpair," &c. &c. &c. Meaning we conceive, that Kotzbue poſſeſſes all the excellence of Shakſpeare, without any of his faults. It is not our buſineſs to enter at large into the comparative merits of theſe two writers, neither, indeed, is it neceſſary;—the laurels of Shakſpeare are in no danger from Mr. Neuman's pen; but we do not augur favourably of the diſcrimination of a tranſlator, who, in the very out-ſet, exhibits ſuch an inſtance of over-weening partiality for his author. Kotzbue has merit of an extraordinary kind we allow; but it muſt alſo be allowed, that he may poſſeſs it, and yet be far inferior to Shakſpeare. Indeed, we conceive the genius of theſe two dramatiſts to be of a very different caſt. Shakſpeare was grand, animated, ſublime, by nature; and whenever he is delineating the ſofter paſſions of the heart, or the more frivolous traits of the human character, he evidently deſcends from the native dignity of his mind: it is the pencil of Reynolds employed on a butterfly. Kotzbue, on the contrary, ſeems more equal to the deſcription of domeſtic life, to the intereſting, yet tender, conflicts of love and duty, of paſſion and principle. Yet, it muſt be confeſſed, he is not an impartial advocate; for we do not recollect an inſtance where love is not triumphant over every opponent. Such, indeed, from the diſpoſition of his mind, as deſcribed by himſelf in the memoirs of his own life,* might naturally be expected. This play is a proof of our aſſertion; it

* This work ſhall be reviewed in our next Number.

has

has its foundation ſolely on domeſtic difficulties, and the afflictions neceſſarily produced by them. The ſcene is laid in London. The tale is ſhort. A merchant ſuddenly reduced from plenty and affluence to a ſtate of the moſt exquiſite diſtreſs. The effect of contending paſſions is given in an animated and affecting manner; and the reader feels himſelf involuntarily obliged to ſympathize with the ſufferers, in oppoſition to his conviction, that ſuch a circumſtance could not have happened in the capital of this country. We do not feel it neceſſary to enter minutely into the different characters of this piece; let it ſuffice to ſay, that it is, to uſe a favourite expreſſion of our Engliſh Roſcius, *concocted* with Kotzbue's uſual ability; and that it is not defaced with any of that offenſive ingredient which has poiſoned ſome of his moſt affecting productions. The tranſlation, we doubt not, is correctly given.

DIVINITY.

ART. XX. *The Riſe and Diſſolution of the Infidel Societies in this Metropolis: Including the Origin of Modern Deiſm and Atheiſm; the Genius and Conduct of thoſe Aſſociations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's* 'Age of Reaſon' *till the preſent Period. With general Conſiderations on the Influence of Infidelity upon Society; anſwering the various Objections of Deiſts and Atheiſts; and a Poſtſcript upon the preſent State of Democratical Politics; Remarks upon Profeſſor Robiſon's late Work, &c. &c.* By William Hamilton Reid. 8vo. PP. 117. Hatchard. 1800.

WE are told that one forcible motive for digeſting this narrative was the notice taken by the Biſhop of London, in his Lordſhip's excellent charge to his Clergy,* of the exiſtence of certain *Infidel Societies*; and Mr. Reid, with a candour that does honour to his feelings and to his underſtanding, proves, in the moſt unequivocal manner, his competency to the taſk, by the following ingenuous confeſſion:

"The author of this undertaking, having been involved in the dangerous deluſion he now explodes, may reaſonably be admitted a competent witneſs of the events which he relates; as may alſo the preſumption, that he has demonſtrated the impracticability of the Infidel ſcheme, not merely from ſpeculation, to which former writers have been confined, but from facts deduced from real life and actual experience.

"Like our predeceſſors, we are then no longer under the neceſſity of arguing without a living precedent; on the contrary, we have ſeen the principles of Infidelity transferred from *books* to *men*; from

* See Anti-Jacobin Review, Vol. IV. P. 283.

dead

dead characters to *living* ſubjects; not among a few iſolated or ſpeculative individuals, but in numerous and compact bodies.

"What was formerly a diſpute, is thus brought upon a new ground; and from the heteregeneous compoſition of this upſtart body, the queſtion 'Whether a Society of Atheiſts can ſubſiſt?' it is preſumed, may now be decided in the negative."

Mr. R. declares his readineſs, if called upon, to prove any thing which he has ſtated. We are not apt to be credulous, but we have no ſcruple to declare that no doubt remains on our mind of the authenticity of the facts here recited. The ſubject is moſt important and demands the cloſeſt inveſtigation. The more remote cauſes of the growth of infidelity, which ſhould certainly have formed the ſubject of a *preliminary* chapter, the author reſerves for a poſtſcript; and dates his obſervations from the appearance of the Age of Reaſon, and its adoption by the *London Correſponding Society*.

"If the facts I am about to adduce were not well warranted, poſterity would not believe, that in conſequence of the publication of a rhapſody againſt the doctrines of Chriſtianity, hazarded by a theoretical politician in 1794, and under favour of the French revolution, a very conſiderable number of our countrymen adopted his notions; and became equally as violent for the extermination of the Chriſtian religion, as for the remedy of thoſe *civil abuſes*, for which alone their ſociety was at firſt eſtabliſhed!

"Without experience of the fact, who would believe that while the infatuated diſciples of the new philoſophy were declaiming againſt their clergy, for mingling politics with religion, they themſelves, employed miſſionaries to add deiſm to the democracy of their converts! Or, who would credit that every religious obligation, in civilized ſociety, was reſiſted as prieſtcraft, by the ſame perſons who were the loudeſt in their demands, for what they choſe to diſguiſe with the name of a reform!"

The Age of Reaſon, however, it appears, was not adopted, without conſiderable oppoſition from the General Committee of the Society, "but as zeal ſuperſeded judgement in their diſcuſſions upon the ſubject, the epithets of d-m--d fool, and d-m--d Chriſtian, ultimately prevailed; and a bookſeller was ſoon perſuaded, by the heads of the party, to undertake a cheap edition of the Age of Reaſon, for its more ready diſſemination through the diviſions, at that time rapidly increaſing in number every week: but after Williams, the bookſeller juſt alluded to, was impriſoned for this publication, his family received much leſs aſſiſtance from the ſociety than from mere ſtrangers."

"In the hour of its admiration, this rhapſody was ridiculouſly termed the *New Holy Bible*; a circumſtance which fully evinced the intentions of Mr. Paine's partizans: in fine, the attachment of the party was carried ſo far, that the bare circumſtance of having the Age of Reaſon in a houſe was deemed a collateral proof of the *civiſm* of the poſſeſſor."

What muſt be the feelings of Mr. ERSKINE when he hears, that the ſame Society which circulated with ſuch aſſiduity and zeal his own

own pamphlet on the war, circulated alſo the impious production of Paine, which *he* ſo ſtrongly and ſo ably characterized in his profeſſional capacity. The intolerance of this ſect of Democratic Infidels, in other words, *Jacobins*, is evinced by the *proſcription* of two of their members, bookſellers, for refuſing to ſell Volney's Ruins and Paine's Age of Reaſon. The minds of the Society are ſaid to have been previouſly prepared for the reception of the ſenſeleſs but miſchievous doctrines of theſe writers, "by the more learned and elaborate productions of *Mirabaud's* Syſtem of Nature, and Volney's Ruins of Empires: the latter, in point of ſtyle, is looked upon as the Hervey of the Deiſts; the former, as the Newton of the Atheiſts; and, as the Syſtem of Nature was *tranſlated by a perſon confined in Newgate as a patriot*, its ſale was puſhed, from the joint motive of ſerving the author, and *the cauſe in which the London Correſponding Society were engaged.*" (P. 6.) Mr. Reid has fallen into the common error of repreſenting Mirabeau (whoſe name, by the bye, he has miſ-ſpelled) as the author of "The Syſtem of Nature," not one line of which was written by him. That infamous book was compoſed by Diderot and Damilaville, as we had occaſion to obſerve in the Appendix to our Fourth Volume, P. 563.

The author gives an account of the means adopted for the diffuſion of the principles of Infidelity; the chief of which was the publication of cheap editions of miſchievous tracts. Among the number are mentioned, Northcote's Life of David (which was intended to be followed by a biographical ſketch of all the leading characters in the Old and New Teſtament "as the moſt certain means of bringing the Chriſtian religion into contempt"); the Works of Peter Annet, and the Rights and Duties of Citizenſhip, chiefly compiled from Voltaire. The books propoſed to follow theſe were the Beauties of Deiſm; A Moral Dictionary; Julian againſt Chriſtianity, and Le Bon Sens, ou Idées Naturelles opposés aux Idées ſurnaturelles;—a work which repreſents *religion* as the ſource of human ignorance, and of human calamity!

"Next to ſongs, in which the clergy were a ſtanding ſubject of abuſe; in conjunction with pipes and tobacco, the tables of the club-rooms were frequently ſtrewed with penny, two-penny, and three-penny publications, as it were ſo many ſwivels againſt eſtabliſhed opinions; while, to enable the members to furniſh themſelves with the heavy artillery of Voltaire, Godwin, &c. reading-clubs were formed. But ſtill, ſo it happened, that thoſe who deſpiſed the labour of reading, took their creeds implicitly, from the extemporaneous effuſions of others, whoſe talents were comparatively above their own. And yet theſe people were invariably in the habit of ridiculing Chriſtians, in concert with the orators, for being blindly led by prieſts.

"After theſe notions of infidelity were in a manner eſtabliſhed in the diviſions, it is natural to ſuppoſe, that in chooſing their delegates, thoſe perſons were preferred who were doubly recommended by *their religion*, and their politics; in fact, this was ſo prevalent, that in the recommendation of any perſon to an office among them,

it

it was common to diſtinguiſh him as '*A good Democrat and a Deiſt.*' Or, to fix the character more ſtrongly, to add, "*That he is no Chriſtian.*"

In the Second Chapter the author ſpecifies the houſes at which theſe clubs were holden; the aid which they received from Field-meetings; and Deputations; the effect produced, by the harangues of the orators, on the audience which was occaſionally ſuch as to render them fit for any act of deſperation; and he notices the introduction of the Infidel-propagandiſts into benefit and convivial ſocieties.

Such, we are told, was the perfection to which the orators had attained, by long practice, on Anti-chriſtian topics, that they commanded a numerous audience; and, the author expreſſes his conviction, that if commodious apartments had been opened in populous neighbourhoods, the effect on the working people would have been prodigious. The abuſe of the eſtabliſhed clergy was obſerved to be received with the greateſt pleaſure by the reformers in the vicinity of Spital-fields. Some characters "above the common rank, by their fortunes and profeſſions in life," frequented theſe meetings. A being of this deſcription is mentioned, who, to theſe qualifications, "added an enthuſiaſm capable of rouſing the moſt inſenſate to act againſt what was deemed a *ſpiritual tyranny*, in the compulſory payment of church-rates, to the amount of a few pence per week! A favourite theme with ſome of the club-orators; with one of whom it uſed to be a common-place obſervation, that, '*There could not be a more awfuller ſight in the world, than to ſee a Biſhop rolling about in his chariot.*' Of another of theſe enthuſiaſts it was mentioned, 'That it was with difficulty he could reſtrain the moſt violent feelings, whenever the preſent Archbiſhop of Canterbury paſſed under his window.' After theſe traits of club-characters, and among men with whom *private aſſaſſination* was looked upon as no crime, one might think, that even what has been contemptuouſly called the *pop-gun* plot, did not deſerve that air of incredibility and myſtery thrown upon it by ſome writers."

Can we wonder at the atrocious attacks which have been made on the moſt illuſtrious character in the kingdom, equally illuſtrious for his virtues as his rank, when ſchools for inculcating the duty of aſſaſſination have thus been ſuffered to exiſt in the heart of the metropolis; or when publications have been induſtriouſly circulated throughout the country, the profeſſed object of which was to render the Sovereign an object of ridicule and contempt! Let that miſcreant, *Peter Pindar*, contemplate, in theſe pages, with the malignant exultation of a fiend, a ſight congenial to his heart; let him here behold a determined band of followers fully prepared to reduce principles to practice. Not that *his* name appears in the liſt of authors encouraged by theſe ſocieties, but becauſe his works, intended to hold up to public deriſion, the ſacred characters of our Sovereign and our Prelates, are eminently calculated to ſerve their cauſe, and to aid the circulation of their tenets.

The profligate members of theſe ſocieties ſeem to have been ſervile imitators of the French, even where Mr. R. admits their claim to originality

ginality of infamy. The following exclamation is ſimilar to that of Dupont in the National Convention.

"I am an Atheiſt! exclaimed one of thoſe perſons, and, jumping upon a club-room table, here, ſaid he, holding up an infant, here is a young Atheiſt! Another, to ſhew how little he regarded the Bible, obſerved, at another meeting, 'That juſt before he came from home, he kicked ſomething before him, and, picking it up, what ſhould it be but an old Bible; that, till then, he did not know he had any ſuch thing in his houſe!' A third philoſopher, cenſuring the preſent mode of education, obſerved, 'There would never be any good done, till towns and cities were built without a ſingle church, chapel, or any place of worſhip, in them!' Another member, being weary of the deliberations at which he was preſent, exclaimed, '*What ſignifies our ſitting here? let us go and kill all the bl—dy prieſts!*'

"I mention theſe inſtances, only as the effects of a party ſpirit, breathing ſentiments by no means natural, but merely forced from the hot-beds of the clubs.

"It ſhould be obſerved, that as apprentices were admitted into theſe aſſemblies; and, according to the modern notions of equality, eligible to the chair; ſo ſudden a tranſition, from domeſtic inferiority to profeſſional importance, often turned a weak head: and, if the ſame extremities had been proceeded to as the religious fanatics of the laſt age were engaged in, the London apprentices might again have diſtinguiſhed themſelves, and the cry of *no king* followed that of *no biſhop*, as a natural conſequence.

"But in hinting at a parallel between modern democratic zeal and the fanaticiſm of the ſixteenth century; of the latter I ought to beg pardon.—A degree of monſtroſity, ſufficient to make any humanized being ſhudder, ſeems to have been reſerved for the Engliſh Clubbiſts and *Anti-Religioniſts* of later times.—I allude to a common toaſt, which uſed to be received among them with acclamation, *viz.* '*May the laſt King be ſtrangled in the bowels of the laſt Prieſt!!!*"

This toaſt is a literal tranſlation from the French; and was the pious prayer of one of the early patriots of Paris, whoſe name we do not immediately recollect. The Deiſts did not oppoſe the Arian preachers with the ſame virulence which they diſplayed againſt the Trinitarians; and the reaſon which they aſſigned for this forbearance was, that they "conſidered the Arians as doing a part of their buſineſs for them." The gradual progreſs of infidelity is not badly exhibited in the obſervation, that "when two perſons, rather ſeriouſly inclined, have been diſcuſſing the attributes of the Deity, a third has abruptly interfered with what he has ſuppoſed to have been a ſhrewd queſtion; viz. "How do you know there is any God at all?"

The ſubject of Chap. III. is, "The opening of a Temple of Reaſon, in the ſpring of 1796," at Nichols's ſale-room, in Whitecroſs-ſtreet. *Sunday* was the day fixed upon for the delivery of Anti-Chriſtian Lectures; and for the amuſement and inſtruction of ſuch as wiſhed to read before the Lectures began, there was a ſupply of "ſuch works as militated moſt ſtrongly againſt Chriſtianity." "The Lectures there delivered

it was common to diſtinguiſh him as '*A good Democrat and a Deiſt.*' Or, to fix the character more ſtrongly, to add, "*That he is no Chriſtian.*"

In the Second Chapter the author ſpecifies the houſes at which theſe clubs were holden; the aid which they received from Field-meetings; and Deputations; the effect produced, by the harangues of the orators, on the audience which was occaſionally ſuch as to render them fit for any act of deſperation; and he notices the introduction of the Infidel-propagandiſts into benefit and convivial ſocieties.

Such, we are told, was the perfection to which the orators had attained, by long practice, on Anti-chriſtian topics, that they commanded a numerous audience; and, the author expreſſes his conviction, that if commodious apartments had been opened in populous neighbourhoods, the effect on the working people would have been prodigious. The abuſe of the eſtabliſhed clergy was obſerved to be received with the greateſt pleaſure by the reformers in the vicinity of Spital-fields. Some characters "above the common rank, by their fortunes and profeſſions in life," frequented theſe meetings. A being of this deſcription is mentioned, who, to theſe qualifications, "added an enthuſiaſm capable of rouſing the moſt inſenſate to act againſt what was deemed a *ſpiritual tyranny*, in the compulſory payment of church-rates, to the amount of a few pence per week! A favourite theme with ſome of the club-orators; with one of whom it uſed to be a common-place obſervation, that, '*There could not be a more awfuller ſight in the world, than to ſee a Biſhop rolling about in his chariot.*' Of another of theſe enthuſiaſts it was mentioned, 'That it was with difficulty he could reſtrain the moſt violent feelings, whenever the preſent Archbiſhop of Canterbury paſſed under his window.' After theſe traits of club-characters, and among men with whom *private aſſaſſination* was looked upon as no crime, one might think, that even what has been contemptuouſly called the *pop-gun* plot, did not deſerve that air of incredibility and myſtery thrown upon it by ſome writers."

Can we wonder at the atrocious attacks which have been made on the moſt illuſtrious character in the kingdom, equally illuſtrious for his virtues as his rank, when ſchools for inculcating the duty of aſſaſſination have thus been ſuffered to exiſt in the heart of the metropolis; or when publications have been induſtriouſly circulated throughout the country, the profeſſed object of which was to render the Sovereign an object of ridicule and contempt! Let that miſcreant, *Peter Pindar*, contemplate, in theſe pages, with the malignant exultation of a fiend, a ſight congenial to his heart; let him here behold a determined band of followers fully prepared to reduce principles to practice. Not that *his* name appears in the liſt of authors encouraged by theſe ſocieties, but becauſe his works, intended to hold up to public deriſion, the ſacred characters of our Sovereign and our Prelates, are eminently calculated to ſerve their cauſe, and to aid the circulation of their tenets.

The profligate members of theſe ſocieties ſeem to have been ſervile imitators of the French, even where Mr. R. admits their claim to originality

ginality of infamy. The following exclamation is ſimilar to that of Dupont in the National Convention.

"I am an Atheiſt! exclaimed one of thoſe perſons, and, jumping upon a club-room table, here, ſaid he, holding up an infant, here is a young Atheiſt! Another, to ſhew how little he regarded the Bible, obſerved, at another meeting, 'That juſt before he came from home, he kicked ſomething before him, and, picking it up, what ſhould it be but an old Bible; that, till then, he did not know he had any ſuch thing in his houſe!' A third philoſopher, cenſuring the preſent mode of education, obſerved, 'There would never be any good done, till towns and cities were built without a ſingle church, chapel, or any place of worſhip, in them!' Another member, being weary of the deliberations at which he was preſent, exclaimed, '*What ſignifies our ſitting here? let us go and kill all the bl—dy prieſts!*'

"I mention theſe inſtances, only as the effects of a party ſpirit, breathing ſentiments by no means natural, but merely forced from the hot-beds of the clubs.

"It ſhould be obſerved, that as apprentices were admitted into theſe aſſemblies; and, according to the modern notions of equality, eligible to the chair; ſo ſudden a tranſition, from domeſtic inferiority to profeſſional importance, often turned a weak head: and, if the ſame extremities had been proceeded to as the religious fanatics of the laſt age were engaged in, the London apprentices might again have diſtinguiſhed themſelves, and the cry of *no king* followed that of *no biſhop*, as a natural conſequence.

"But in hinting at a parallel between modern democratic zeal and the fanaticiſm of the ſixteenth century; of the latter I ought to beg pardon.—A degree of monſtroſity, ſufficient to make any humanized being ſhudder, ſeems to have been reſerved for the Engliſh Clubbiſts and *Anti-Religioniſts* of later times.—I allude to a common toaſt, which uſed to be received among them with acclamation, *viz.* '*May the laſt King be ſtrangled in the bowels of the laſt Prieſt!!!*"

This toaſt is a literal tranſlation from the French; and was the pious prayer of one of the early patriots of Paris, whoſe name we do not immediately recollect. The Deiſts did not oppoſe the Arian preachers with the ſame virulence which they diſplayed againſt the Trinitarians; and the reaſon which they aſſigned for this forbearance was, that they "conſidered the Arians as doing a part of their buſineſs for them." The gradual progreſs of infidelity is not badly exhibited in the obſervation, that "when two perſons, rather ſeriouſly inclined, have been diſcuſſing the attributes of the Deity, a third has abruptly interfered with what he has ſuppoſed to have been a ſhrewd queſtion; viz. "How do you know there is any God at all?"

The ſubject of Chap. III. is, "The opening of a Temple of Reaſon, in the ſpring of 1796," at Nichols's ſale-room, in Whitecroſs-ſtreet. *Sunday* was the day fixed upon for the delivery of Anti-Chriſtian Lectures; and for the amuſement and inſtruction of ſuch as wiſhed to read before the Lectures began, there was a ſupply of "ſuch works as militated moſt ſtrongly againſt Chriſtianity." "The Lectures there delivered

livered were generally compiled from the writings of Voltaire, David Williams, and other authors, diſtinguiſhed for their rancour or prejudices againſt Chriſtianity." But the interpoſition of the police-magiſtrates, the conſequent failure of attendants, and the expectation of the lecturers, that, ere long, the Cathedral of St. Paul might itſelf be converted into a Temple of Reaſon, ſoon induced the Clubbiſts to put a ſtop to theſe meetings. It is fortunate, however, that they experienced ſuch obſtacles, or the experiment would ſhortly have been tried on a much more extenſive ſcale; for no ſooner was it known in the country that the Temple of Reaſon was opened, than it was publicly announced in that aſſembly, "that if any perſon, qualified as a teacher, could make it convenient to leave town, a ſociety, at one of the weſtern ports, could inſure him from 150l. to 200l. per annum."

The fourth chapter ſhews the danger of tolerating debating ſocieties; and the pernicious effects which the deiſtical and democratic aſſociations had upon the families and connections of their members. The London Correſponding Society is ſaid to have prepared the way for its own deſtruction, "by adding Deiſm to its politics;" and many of their leading orators, as if they were aware of going too far, after depreciating the character of the Saviour, in their harangues, uſed frequently to add the ridiculous aſſertion, "that they believed Jeſus Chriſt was a good Republican." This miſchievous levity, this ſuperficial diſpoſition, was carried into every ſcene of private, as well as public, life. But here again theſe men were but ſervile imitators of the French; for the blaſphemous remark was originally made by a Pariſian patriot, and the only alteration was the ſubſtitution of *Republican* for *Sans-Culottes*. The natural conſequence of infuſing theſe principles into the minds of the people was the eradication of every good and virtuous propenſity, and the encouragement of every vice that was injurious to themſelves, and to their families.

The increaſe of Methodiſts and itinerant preachers forms the ſubject of the fifth chapter, in which we were ſurpriſed to find, that many of the workhouſes in the vicinity of the metropolis have been uſed as places for training theſe fanatical vagabonds. This is a buſineſs which calls for the active interpoſition of the Overſeers, and the vigilance of the clergy. If a ſtop be not ſpeedily put to the *legal* practice of granting licences, indiſcriminately, to all perſons who apply for them, it will be productive of incalculable miſchief. Never, ſurely, did a law paſs liable to ſo many objections as that which tolerates this practice; it abſolutely holds out an encouragement to ſchiſmatics, who, for ſixpence, can obtain an exemption from ſerving parochial offices, and alſo from being drawn for the militia! We are happy to hear that our prelates have it in contemplation to ſupply a remedy to this evil. We can aſſure them that it is carried to an extent which almoſt exceeds belief. The ſooner, therefore, the remedy is applied the better.

Theſe chapters are followed by ſome "General Conſiderations" on the ſubject, and a "Poſtſcript," containing a "Chronological Sketch of the Origin and Progreſs of Infidelity in England, anterior to the French

French Revolution." From theſe we can only extract two or three ſhort paſſages, having already extended this article to an unuſual length.

" It is to very little purpoſe, that ſome people argue that the modern democratic party has really, or apparently, received the ſanction of ſome reſpectable names in this country both in and out of the ſenate. But if any ſuch perſons have flattered themſelves, that a Parliamentary Reform was the *real object*, and not merely the *ſtalking-horſe* of the ſocieties, their want of information is really to be pitied. They muſt have known very little of the hatred borne to all the privileges of birth or acquirements, or of the frenzy, which ſometimes raged in the brains of their humble friends in the city, and eaſtern ſuburbs; or how impatient they were of the tardy proceedings in St. Stephen's Chapel; the ſafety and continuance of which was principally owing to an augmentation of the aſſociated volunteer corps. Of courſe they muſt be ignorant of the obligations they are under to thoſe who directed this military force, and actually prevented the madneſs of democracy from a phaeton-like aſſumption of the reins of government; from whence the whole iſland might have been kindled into a combuſtion more deſtructive than the inſurrection of Jack Cade, or any of the diſorders of his ſucceſſors."

" Notwithſtanding not more than one perſon, as far as I recollect, has been convicted of ſeducing the ſoldiery from their allegiance, ſuch attempts, among the Clubbiſts, were not caſual, but part of a ſyſtem conſtantly acted upon. To mingle with, and to treat the ſoldiery, was as much a part of the duty, while the clubs exiſted, as it was to meet at the diviſion-rooms; and reports of progreſs, in this undertaking, were conſtantly made and applauded."

In P. 97, there is a curious quotation, from a Memorial on Secret Aſſemblies, written by Baron Holberg, in 1733.

The London Correſponding Society, it ſeems, began to fall into diſcredit in 1797 and 1798, by the introduction of the *united men*, who were received as members of that Society. One acknowledged object of this new corps, was " to form a diverſion in favour of the enemy, in caſe of a landing;" and, for the purpoſe of carrying on a communication with them, many of the members undertook to learn the French language.

" As for the ſeceding and repentant clubbiſts; many of them are not a little aſtoniſhed at their credulity, in being led away by men, only intent upon the diſplay of their oratory, or filling their pockets at the expence of the public opinion. Nor will it ſoon be forgotten, that ſome perſons of opulence, who had been clamorous for democratic diſtinction, were afterwards implicated in charges of monopoly and oppreſſion; and, that during the late exceſſive dearth of proviſions, the principal part of the public charity did not flow from men, before in the habit of haranguing the populace upon their *real grievances*, but from others, generally in *oppoſition* to ſuch principles and proceedings! Another final mean of damping the revo-

lutionary ſpirit, in the ſocieties I have been ſpeaking of, was the recollection, that in their corporate economy, viz. in the petty adminiſtration of their affairs, though there were no millions unaccounted for, yet there were many and repeated defaulters, and dilapidations of a leſſer amount, clearly demonſtrating that *Citizens* and *Miniſters* in *miniature*, forming the *Executive Committee*, or acting as Secretaries, have been the firſt to ſecure *their own intereſts*. And farther, when called to account for this *un-citizen like* behaviour, have even denied the right of reſponſibility, and withheld or deſtroyed the documents which might have been brought againſt them!"

Mr. Reid is certainly entitled to the thanks of the public for having laid before them a variety of important particulars which may ſerve to enable them to form an accurate eſtimate of the danger which they have already incurred; and of that which they may again incur, unleſs the vigilance of the government be adequate to the exigencies of the times. The well-being of ſociety requires the adoption of vigorous meaſures for cruſhing ſuch evils in their birth as are pregnant with conſequences deſtructive of all religious, moral, and ſocial principles; as tend to annihilate all comfort in this world, and all hopes of happineſs in another. We could wiſh that a cheap edition of this tract was publiſhed, which might, we think, be done, by curtailing the reflections, and compreſſing the facts.

ART. XXI. *The Excellency of the Church of England, and the Unreaſonableneſs of Separation from it. A Sermon preached in the Pariſh Church of Enford, Wilts, on Sunday, July 29, 1798.* By John Prince, Vicar of the Pariſh, and Chaplain and Secretary of the Magdalen, to which is prefixed an Addreſs to his Pariſhioners. The 2d Edition. 8vo. PP. 32. Rivingtons. 1800.

THE firſt edition of this excellent diſcourſe was noticed by us in our Second Volume, P. 299; and it affords us great ſatisfaction to find that ſound doctrine, conveyed in forcible and impreſſive language, meets with proper encouragement. No divine of the Church of England performs the various duties of his ſacred office with more Chriſtian zeal, and ſolid ability, than the pious author of the Sermon before us. And greatly, indeed, are the governors and friends of the admirable charity, to which he acts as Secretary and Chaplain, indebted to his vigilance and exertion, diſplayed in a ſituation of peculiar delicacy and importance. We cannot, indeed, advert to the charity in queſtion, without paying a tribute of juſtice to all the parties concerned in the management and ſuperintendance of it. For diligence, regularity, and piety; for enforcing, by their own practice, the precepts which they inculcate on others; their conduct is truly exemplary, and deſerving of general imitation.

The Poſtſcript to this edition contains ſome very juſt remarks on the intruſion of ſtrange *preachers* into a pariſh. And the concluding reflections have an equal claim to attention.

"Having,

" Having, in the Addreſs prefixed to this Diſcourſe, (p. 7.) introduced a few obſervations on *church authority*, which were not in the firſt edition, I now recommend to the reader's diſpaſſionate and attentive peruſal, a ſmall Treatiſe that has been reprinted ſince the firſt impreſſion of this Diſcourſe, entitled, 'A Treatiſe on the Nature and Conſtitution of the Chriſtian Church; wherein are ſet forth the Form of its Government; the Extent of its Powers; and the Limits of our Obedience.—By WILLIAM STEVENS, Eſq.—A new Edition, publiſhed by *deſire* of the Society for promoting Chriſtian Knowledge, by the Rivingtons, duod. 1799.' I rejoice to ſee the pens of learned Laymen thus ably and uſefully employed. This cannot even be *called Prieſtcraft*. The truly venerable Society deſerve well, for deſiring the republication of this Treatiſe, on a ſubject which is but very imperfectly underſtood, indeed almoſt unknown even to many churchmen, though of the greateſt importance to every Chriſtian, in giving him juſt notions of the Chriſtian Church. In this, as in various other inſtances, they have expreſſed their zeal for the glory of God, and the welfare of the Apoſtolical Church of England, of which they are individually members, and moſt of them the duly conſtituted public guardians and teachers; by furniſhing the proper antidotes to the poiſon of infidelity, hereſy, and ſchiſm. My reſpect for the Author of the Treatiſe on the Church (to whoſe merits I can no more do juſtice, than I can expreſs, by words, my affectionate gratitude for his friendly offices) will not ſuffer me to withhold the juſt teſtimony of a departed friend, who neither flattered any man, nor ſuffered any to flatter him; than whom no man was ever more competent to appreciate whatever related to the *Chriſtian Church*; who was the orthodox divine; the ſound churchman; the laborious and exemplary pariſh prieſt; the impreſſive preacher; the learned linguiſt and philologiſt; the able tutor; the acute philoſopher; the friend and biographer of the great and good Biſhop HORNE;—the venerable WILLIAM JONES. But a few months before he cloſed a long, active, and uſeful life, he expreſſed his approbation of Mr. Stevens's book, in a letter to that gentleman, in my poſſeſſion, from which Mr. S. muſt permit me to make an extract, as a teſtimony which renders ſuperfluous all other commendation. 'My thoughts are full of *you* at this time. I conſider you as one of the great Lay Elders of this Church; having juſt been reading attentively your *Treatiſe on the Church*; and, I muſt ſay, I think and find it one of the beſt elementary treatiſes I ever read on any ſubject; and I rejoice that the *Society* are about to diſtribute it."

We can bear our teſtimony to the truth of the aſſertion, that, in the praiſe beſtowed on Mr. STEVENS, Mr. JONES was not guilty of flattery. Indeed it may, with great truth, be ſaid of both theſe diſtinguiſhed characters, that the better they are known, the more will they be valued.

ART. XXII. *A Sermon on the Origin of Government, and the Excellence of the Britiſh Conſtitution; preached at the Aſſizes holden for the County of Southampton, on the 5th of March, 1800, before Sir Soulden Lawrence, Knt. and Arthur Palmer, Eſq.* By Daniel Lancaſter, A. B. Curate of South Stoneham. 8vo. Pp. 22. 1s. Cadell and Davies. 1800.

A TEMPERATE and judicious diſcourſe in which the Origin of Government is traced to its only legitimate ſource, the Will of the Creator; and the neceſſity of obedience to the eſtabliſhed authoritie is enforced by the precepts and example of our Bleſſed Saviour and his Apoſtles. If our ſpeculative politicians and reformers would but conſult the inſpired writings, and take them for the guide of their conduct, they would learn to reſtrain the intemperance of miſtaken zeal, to check the ſallies of a wild imagination, and to direct the artillery of reformation againſt their own hearts; in ſhort, they would become better men and better ſubjects.

ART. XXIII. *A Diſcourſe delivered on the Faſt-Day in February 1799, in the Church of St. Laurence, Wincheſter.* By the Rev. Henry Gabell, A. B. Rector, Second Maſter of Wincheſter School. 8vo. Pp. 38. Cadell and Davies. 1799.

IT would be exceſs of folly to deny the juſtice of the propoſition advanced by the preacher, in his "Advertiſement," "that our *political* form an important claſs of our *moral* obligations, and that it is the office of a Miniſter to enforce the *whole* duty of man." Unqueſtionably it is ſo, and he who ſhrinks from the full diſcharge of *all* the duties of that office is unfit for the ſacred calling.

From the words of the Pſalmiſt—"Why do the people imagine a vain thing," Mr. Gabell takes occaſion to enter into a brief but maſterly diſcuſſion of the leading tenets of the modern ſyſtem of philoſophy, the fallacy and folly of which he expoſes with great ſtrength of reaſoning and eloquence of language. After examining the merits of the poiſonous Tree of French Liberty, he ſhews the glaring inconſiſtency which exiſts between the practice and the principles of the boaſted regenerators of the human race.

"The Deceivers and Oppreſſors of mankind not only violate, but in ſome inſtances ſeem to diſown their own principles. Individuals, who in their former low condition were the loudeſt in the cry of Equality, having riſen into place and power, and gotten by rapine what others poſſeſſed by law, have changed their principles with their fortunes, and renounced the doctrine of Equality. The word, indeed, ſtill rings in our ears; it ſtands conſpicuous as a formulary at the head of their edicts; it waves on their military banners in letters of gold. But the ſubſtance they have explained and quibbled away. By equality, they no longer mean equality; by a term general and abſolute, without reſervation or reſtriction, we are now to underſtand, forſooth, ſomething particular; ſome

particular

particular ſort of Equality; equal law, equal liberty, equal rights to unequal things, any thing or nothing, juſt as their able commentators on this ſide of the water ſupply them with ſophiſtries to juſtify their treacherous tergiverſations. Jugglers, and Impoſtors! You have duped and fooled mankind by a ſtudied and fraudulent ambiguity! You govern the world by an equivoque! You have founded your republic on a lie!

"Thus, if we may judge of their other principles from thoſe we have examined, whether, we appeal to reaſon, or the experience of modern philoſophers, modern philoſophy is alike *vain* and impracticable."

On one point alone do we diſagree with this able Divine. He comments with great propriety on the danger of perpetually harping on "the right of reſiſting government under particular circumſtances;" but concludes with the following remark, the ſubſtance of which is taken from Paley.—"As the doctrine of Revolution is gone forth, and the miſchief done, it may be ſafer to admit, than to deny, what indeed ſeems to be philoſophically true, the right of reſiſting our civil governors, then, and then only, when reſiſtance is conducive to public happineſs." We contend, on the contrary, that ſuch a conceſſion would not only not be *ſafer* than a denial, but that it would be alike contrary to truth, and incompatible with the ſecurity of the ſocial ſyſtem. Who are to judge *when* reſiſtance will be conducive to public happineſs? * The people? how are their

* We are well aware of Dr. Paley's anſwer to this queſtion, "*Every man for himſelf;*" but without entering into all the abſurdities which this anſwer ſeems to involve, we will juſt aſk, *how* and by *whom* the queſtion is to be ſubmitted to every individual member of the community? *In what manner*, by what proceſs, is the judgement of every man to be pronounced and made known? What is to be done, if, in a population of eight millions, it ſhould happen (which is not merely a *poſſible* but a highly *probable* caſe) four millions and a half ſhould vote for reſiſtance and three millions and a half for obedience? In ſuch a ſtate of things the majority can have no poſſible right to controul the minority. For, when every man is left to judge for himſelf, the ſocial bond muſt be diſſolved, and all *law* annihilated, it being the primary object of law, which is the only cement of ſociety, to *prevent* every man from judging for himſelf, on every queſtion which affects the intereſts and the welfare of the community. In ſhort, it is both idle and dangerous to maintain the exiſtence of a right, ſubverſive of all *law*, to which Dr. Paley, in contradiction to his own principles, is obliged to acknowledge, in a ſubſequent Chapter, devoted excluſively to the Britiſh Conſtitution, "all *appeal* ought to be made, and by which every conſtitutional doubt and queſtion can *alone* be decided;" (*Paley's Principles of Moral and Political Philoſophy*, Vol. II. chap. vii. p. 191.) —a right which cannot poſſibly be exerciſed without producing anarchy, bloodſhed, and all the accumulated horrors of civil warfare,

their opinions to be collected?—The two Houſes of Parliament? They can perform no legal act without the conſent of the King; and the King, of courſe, is to be the object of reſiſtance. This looſe, indefenſible doctrine can anſwer no other purpoſe than to ſet the perturbed ſpirits of the diſaffected in a ferment, and to hold out an encouragement to rebellion. As to the abſtract queſtion of the right of reſiſtance, which is full as abſurd (though not ſo harmleſs) to diſcuſs as it would be to argue upon the beſt means of remedying the deſolation to be produced by ſome future earthquake,—if it be true, as here ſtated, from *Paley* again, that the New Teſtament throws no light upon the ſubject, but leaves ſociety, in this reſpect, where it found it—a queſtion which we mean not now to examine—it cannot be denied, that Engliſhmen can poſſeſs no right to do that which is expreſsly prohibited by the laws of the land. Now, it is clear, that reſiſtance to civil governors is an act of rebellion, and, as ſuch, liable to capital puniſhment. To ſay then that the people have a right to reſiſt, in particular caſes, is to advance a poſition, which is neither philoſophically nor morally true, and which ſtands alike contradicted both by the poſitive laws of the land, which condemn rebellion without any qualification or exception whatever, by the general principles of the Eſtabliſhed Church,—and, we will add, by the true ſpirit of the Chriſtian religion. We ſhould like extremely to hear Dr. Paley's opinion of the doctrine inculcated in *the Homilies*, on this ſubject.

If all men, indeed, poſſeſſed the good ſenſe and diſcriminating powers of Mr. Gabell, the admiſſion which we cenſure might be productive of no harm; but ſo long as ſociety is conſtituted as it now is, and man remains what man ever will remain upon earth, the promulgation of *ſuch* doctrine cannot be innocuous. The pre-

---

warfare, in which nor reaſon, nor equity, nor juſtice could decide the queſtion, but that *phyſical force* alone which Dr. Paley is ſo fond of holding up in *terrorem* over the heads of Kings and Governors. (See Vol. II. chap. ii. p. 120—125)—The Revolution of 1688 is evidently the *will o' the wiſp* which has led our ſpeculative political philoſophers aſtray, and plunged them into the bog of reſiſtance, which, like all bogs, has a tempting ſurface, but is dreadfully unſound beneath;—woe be to the philoſopher who ſets his foot upon it for he will find no bottom, and he will, probably, be loſt in the attempt to diſcover one. But that event will ſupply Dr. Paley with no ſolid grounds for the defence of his doctrine. Becauſe, then, "Every man" was *not called upon* to judge "for himſelf"—*No appeal* whatever was made to *the people*. Strange! that men will not content themſelves with the bleſſings which they have enjoyed ſince the Revolution, and the continuation of which is ſecured to them by law, without ſeeking in that event for a precedent, an example, which it cannot afford. The Revolution is an anomaly in the Britiſh Conſtitution; in contemplating its nature and effects, the well-regulated mind looks upon the paſt with aſtoniſhment, and upon the preſent with gratitude and joy.

tended

tended *moral* right of the people to caſhier their governors is very ſucceſsfully ridiculed by the author, in a note to p. 29.

We ſhall quote one other paſſage from this very able diſcourſe, in which, after ſhewing what "are the fruits of our political condition," the preacher burſts forth into a ſtrain of forcible and eloquent interrogation.

"What if the ſovereignty of theſe realms were uſurped by the lower powers of the ſtate? If all the vice and the faction of the country were organized into gangs of legiſlators, with the whole wealth of the kingdom at their command, burdening our property with fines, requiſitions, and confiſcations; breaking our proud ſpirits to the yoke by the rigours of long impriſonment, or delivering us over to military execution or judicial aſſaſſination, without confronting us with our accuſers, without form or colour of law? What, if in every diſtrict of the kingdom, all who are kept honeſt only by their own cowardice, and live in a ſtate of conſtant irritation againſt the wholeſome coercions of law, were let looſe upon good men, their natural enemies, to exerciſe private vengeance, under the maſk of public juſtice? What, if to complete our miſeries, we had loſt the liberty of the preſs, and were denied the laſt conſolation of the wretched, the ſympathy of our fellow-ſufferers? Anſwer to your conſcience, every man that hears me. Is our's the worſt of governments? Is the Britiſh conſtitution radically unfavourable to human happineſs? There is but one claſs of men, who are incompetent to form a juſt judgment on the caſe: thoſe who, in all deep and difficult queſtions, want capacity or opportunity to think and judge for themſelves. Are there any ſuch among you? They are doomed by heaven to take their political opinions upon truſt, rather than reaſon. Do they preſume to juſtify apoſtacy and diſloyalty, by alledging the conviction of their conſciences? How came Ignorance by ſuch conviction? Have you thoroughly inveſtigated the nature of civil government? Have you, of all theories, diſentangled the moſt complicated? Of all ſciences*, fathomed the

* "If there be any thing of abſtruſe or difficult in the ſtudy of politics, the ignorant can be no competent judges of our higheſt political controverſies. Hence it ſeems to follow, that a government founded on univerſal ſuffrage is founded on ignorance. Reduced to the dilemma, either of denying the premiſes, or of giving up their favourite principle, modern republicans have choſen the former. They have entrenched themſelves behind a propoſition, that is contradicted by the experience of all ages, and by the common ſenſe of mankind; that the art of civil government is eaſily intelligible to a plain underſtanding, without the aid of learning, without much profundity of thought. A man of conſiderable talents among them peremptorily aſſerts, that no greater capacity is requiſite for governing a kingdom, than for managing the concerns of a private family. Similar ſentiments have been echoed

the moſt profound? Have you, during the inveſtigation, kept ſtrict watch over your minds, and preſerved that reaſon which God gave you to be the guide of life, free, firm, and erect, againſt the ſubtil artifices of ſophiſtry, and the ſtill more deluſive logic of your own paſſions? If you have done all this, and are convinced, nevertheleſs, that apoſtacy and diſloyalty are your bounden duty, it is well. Forſake your king. Diſown your God."

ART. XXIV. *A Sermon preached at the Pariſh Church of St. Mary, in Beverley, on Wedneſday, March* 12, 1800. *Being the Day appointed for a General Faſt.* By the Rev. Robert Rigby, Vicar. 8vo. PP. 20. Scatcherd.

IT is a very juſt remark of Mr. Rigby's, "that days appointed for public humiliation are well adapted for reproving prevailing vices;" and his reproofs are urged with the true ſpirit and temper of a miniſter of Chriſt. He infers from the continuance of the calamities which, for the ſeventh time, we have been called upon to deprecate, that it is owing to the inſincerity of our repentance, and to our perſeverance in ſinful practices. He, therefore, with peculiar propriety, admoniſhes his congregation to rend their *hearts* and not their *garments*. He notices and condemns, as characteriſtics of the times, "an impatience of diſcipline," and "the want of a religious principle;" and he offers ſuitable admonition and advice.

"Let magiſtrates be careful to put the laws in force againſt offenders, and exert their authority to ſuppreſs all immorality and debauchery, which tend to ſap the foundations of public ſecurity. Let all maſters of families not only regularly attend their duty at church on the Lord's day themſelves, but require the ſame from their children and ſervants; and not only reſtrain them from ſpending that ſacred day ill, but, to the beſt of their ability, encourage and aſſiſt them to ſpend it well."

---

and re-echoed from the gardens of Fernay to the groves of the Palais Royal, and thence through all the affiliated ſocieties of Europe. The ſame note has gently vibrated on the public ear from the walls of St. Stephen. Not ſo the venerable Hooker. 'Eaſier a great deal is it for men by law to be taught what they ought to do, than inſtructed how to judge as they ſhould do of law: the one being a thing which belongeth generally unto all, the other ſuch as none but the wiſer and more judicious ſort can perform. Yea the wiſeſt are always touching this point, the readieſt to acknowledge that *ſoundly to judge of law is the weightieſt thing which any man can take upon him.*' Hooker's Eccleſiaſtical Pol. V. 1. p. 282. Oxford edit. Eſt ſenatori neceſſarium noſſe rempublicam; idque late patet:—genus hoc omnes ſcientiæ, diligentiæ, memoriæ eſt; ſine quo paratus eſſe ſenator nullo pacto poteſt. Cicero de leg. 3. 18."

ART.

ART. XXV. *On the prevalent and encreaſing Neglect of the Holy Communion. A Sermon. To which is added, An Appendix, containing an Account of the Number of Communicants; at the Quarterly Sacraments, in the Pariſh Church of Sheffield, for the laſt Twenty Years.* By George Smith, M. A. Curate of the ſaid Church, and formerly of Trinity College, Cambridge. 8vo. PP. 27. 6d. Mathews. London. 1800.

WE have long been accuſtomed to conſider the neglect here noticed as one of the moſt apparent cauſes of the encreaſe of immorality, irreligion, and vice; and our clergy, we are perſuaded, cannot do better than frequently to enforce the neceſſity of regular attendance on the Sacrament of the Lord's Supper, which would do more to reform the morals and manners of the age, than the moſt forcible admonitions, or the moſt reſtrictive laws. By Mr. Smith's account it appears, that, at Sheffield, within the laſt five and twenty years, but more particularly within the laſt five years, the decreaſe of Communicants has been conſiderable. This is, indeed, a ſerious evil; and, in the diſcourſe before us, which is able and impreſſive, the preacher takes great pains to convince his congregation of the fatal effects of ſuch a ſcandalous neglect of duty.

ART. XXVI. *A Letter to the Inhabitants of Sheffield, on a Subject which has lately made, and is likely to make, much noiſe in the Town and Neighbourhood; or, a Short Peal on the New Bells.* 18mo. PP. 20. Price 3d. or 2s. 6d. per dozen. Gales. Sheffield.

WE heartily wiſh that every inhabitant of Sheffield would not only read this little tract, but cloſely attend to, and implicitly follow, every admonition which it contains; for it is evidently the production of a good Chriſtian, a loyal ſubject, and a ſenſible man. The author's reflections on the neglect of publi worſhip are juſt, his remarks on the uſe of bells are both amuſing and inſtructive, his exhortations are pious and impreſſive, and there is not a ſentiment in the book "to which every true Briton and Churchman will not anſwer with a hearty Amen."

POLITICS.

ART. XXVII. *A Narrative of what paſſed at Killala, in the County of Mayo, and the Parts adjacent, during the French Invaſion in the Summer of* 1798. By an Eye-witneſs. 8vo. PP. 148. 2s. 6d. Stockdale. 1800.

THIS is a well written account of the tranſactions which it profeſſes to record, having, unqueſtionably, the great merit of *authenticity*, and being interſperſed with ſuch reflections as would naturally occur to a perſon whoſe feelings and whoſe intereſt

reſt had been materially affected by the events. It ſeems to have been written either by the Biſhop of Killala himſelf, or by ſome one of his family. His Lordſhip's houſe was the head-quarters of the French during their ſtay at Killala; and he pays a very juſt tribute of applauſe to the three officers who were left there, after the departure of General Humbert, Charoſt, Boudet, and Ponſon, whoſe conduct was highly honourable and praiſeworthy.

It appears certain from this ſtatement, "that enmity to the Proteſtant religion entered into the motives of the devaſtation in Connaught, ſince it is notorious, that, except during the indiſcriminate plunder which took place at the capture of Caſtlebar, very few inſtances occurred, throughout the province, of the houſe or property of a Roman Catholic being injured by the rebels." The condemnation of the Orange Society, in P. 83, is pronounced in a very dictatorial manner, and without any adequate reaſon.

ART. XXVIII. *Speech of the Right Hon. John Beresford, on his moving the Sixth Article of the Union in the Houſe of Commons in Ireland, March* 27, 1800. 8vo. PP. 39. Wright. London.

MR. BERESFORD enters into a comparative ſtatement of the advantages which would have reſulted to Ireland from the famous Commercial Propoſitions of 1785, had they paſſed into a law, and of thoſe which the articles of the Union are calculated to ſecure to her. The arrangement of his ſubject is perſpicuous and methodical; his adduction of facts ſtrong and poſitive; and his concluſions, in favour of the proviſions of the Union, are incontrovertibly juſt.

ART. XXIX. *Proteſtant Aſcendency and Catholic Emancipation reconciled by a Legiſlative Union with a view of the Tranſactions in* 1782, *relative to the Independence of the Iriſh Parliament, and the preſent political State of Ireland, as dependent on the Crown, and connected with the Parliament of Great Britain. With an Appendix.* 8vo. PP. 141. 3s. Wright. 1800.

THE diſcuſſion of this momentous queſtion has ſet the character of our political writers in a very favourable point of view; for it has certainly called forth a very unuſual diſplay of knowledge and ability. If any doubt ſtill remain in the mind of any individual reſpecting the *finality* of the adjuſtment of 1782, let him read the tract before us, in which a ſeries of hiſtorical facts, ſupported by authentic documents, are adduced to prove, not only that it was not *final*, but that the very propoſition for eſtabliſhing a *final* adjuſtment was indecently rejected by the Iriſh Parliament, at the time, and that too, at the inſtigation of Mr. Grattan himſelf, who has ſo recently and ſo ſtrenuouſly contended for its finality. This point is not merely *argued*, but *demonſtrated*, *eſtabliſhed*, on a baſis not to be ſhaken by aſſertions, nor overturned by effrontery. The correſpondence between the Duke of Portland, the Marquis of Rockingham, and the Earl of Shelburne, (given

(given in the Appendix) are completely deciſive on the ſubject.—The following obſervations on the ficklenefs of popular opinion, and the erroneouſneſs of popular judgment, are too judicious to be omitted here.

" Miniſters will ſee from this on what a ſlippery baſis public opinion reſts; how evaneſcent in its duration, how giddy in its deciſions. The people, if they were neither miſled by miſrepreſentation, nor agitated by national paſſions, early prejudices, and local habits, are incapable of forming any rational judgment on great conſtitutional queſtions and political arrangements. Was there ever yet an inſtance of any great improvement in agriculture, of any uſeful diſcovery in manufactures or the arts, that, (which) if it deviated from the eſtabliſhed routine, did not meet with the moſt obſtinate and inveterate oppoſition from the very perſons for whoſe benefit it was intended? What riots and diſorders has not the introduction of machinery occaſioned among our manufactures? What national benefits and improvements had not been loſt, if popular clamour on theſe occaſions had prevailed over more enlightened ideas? Man is the creature of habit, and the ſlave to prejudice; and where theſe are thwarted, time alone can reconcile, and experience convince. What reaſon has the miniſter to expect that county-meetings, town-halls or corporation dinners, are competent to decide on the reſults and bearings of a queſtion of ſuch magnitude as the Union? But, if all the exertions that (which) have been uſed to influence their predominant paſſions of national pride, to arouſe their deep-rooted prejudices of jealouſy of Great Britain, and the Engliſh miniſtry, have created a far leſs agitation and ferment than a variety of unimportant objects have continually produced; he may fairly conclude, that the ſenſe of the Iriſh nation is not adverſe to the meaſure; though nothing but its actual effects can prove to them the manifold benefits and bleſſings with which it will be attended."

In the " third part" of this tract the author ſucceſsfully combats an aſſertion advanced by Dr. Duigenan, that the Iriſh Romaniſts, in the late rebellion, " were vanquiſhed and completely ſubdued by the Proteſtant power of the nation, without any aſſiſtance from England, in the courſe of about ſix weeks '—To this he anſwers " I am far from (harbouring) a wiſh to detract from the merits and good conduct of the Proteſtant power of Ireland, by reminding the Doctor of what is due to the Engliſh and Scotch fencibles, whoſe example, diſcipline, and ſervices, had no ſmall influence on the good behaviour of the Iriſh militia; and who by their exertions kept down and ſmothered the rebellion, particularly in Ulſter, and ſaved the country from ruin."—The fact itſelf is of leſs conſequence than the inference drawn from it, that, if Ireland was ſeparated from England, the Proteſtants muſt of neceſſity be overpowered by the Catholics.—He again differs not only from Dr. Duigenan, but from many other reſpectable writers, concerning the nature of the late rebellion, which, he contends, " was begun, planned, and contrived by the diſſenting republicans of Belfaſt; and was purpoſely formed

formed to unite all religions againſt Britiſh connection." But no ſooner had it broken out " than the principle was overpowered by the majority of the Roman-Catholics, whoſe deep-rooted prejudices led them to direct their vengeance on the churches and the clergy; as the Proteſtants have ſince retaliated by burning chapels and deſtroying cottages, in ſpite of every precaution which has been uſed to prevent ſuch exceſſes."

In his concluſions reſpecting the religious tenets of the Catholics, as they tend to affect their political duties as ſubjects of a Proteſtant Prince, the author is much too haſty and deciſive, not to ſay that he is at direct variance with that moſt competent judge, Lord Clare. His obſervations reſpecting the property of the church are, to ſay the leaſt of them, inconſiderate. We are ſurprized that ſo able a reaſoner ſhould not be aware of the dangerous lengths to which ſuch a principle might be carried. The compariſon between the ſtate of France, previous to the revolution, and the actual ſtate of Ireland, is incorrect; and the repreſentation of the public meaſures immediately preceding the revolution in France is very far from accurate.—On the whole, however, this is a very able and a very uſeful tract, as well for immediate information, as for the purpoſe of reference.

ART. XXX. *Union, Proſperity, and Aggrandizement.* 8vo. PP. 88. 2s. Weſt and Hughes. 1800.

" WHOEVER," ſays the author, " attentively inveſtigates the cauſes of the great political calamities, which in every age have afflicted our unhappy race, will find that they have all originated in deluſion. The world has ſeen the torrents of blood that (which) have flowed, and the tortures that (which) have been inflicted, on account of ſuch words as heretic, infidel, papiſts, ariſtocrat, and federaliſt; the diabolical wickedneſs that (which) has been committed in the name of religion, and the ſavage deſpotiſm that, (which) under the pretext of liberty and equality, has deſolated realms; but it was a ſpectacle reſerved for the aſtoniſhment of the preſent day, to behold a people, politically nothing, dead to renown, deſtitute of power, freedom, or protection, oppoſing with fiery zeal, under the deluſion of the word, *the mere word*, independence, a generous offer to convert their ſervitude into freedom, their abaſement into conſideration, their poverty into opulence, their ſubjection into equality, their political annihilation into imperial power."

There is certainly a great deal of truth in this obſervation, though we cannot venture to vouch for the accuracy of the melancholy picture here drawn of the Siſter Kingdom. The author, however, has ſtudied the ſubject deeply, and he treats it ably. The juſtice of the following remarks cannot be denied.

" The blunders notoriouſly committed by a great part of my countrymen, within a ſhort time, are, indeed, moſt extraordinary: they wanted independence, and they ſought the alliance of a power that

that has enſlaved every people it could approach but its decided, unſwerving enemies; they wiſhed for liberty, and they courted the protection of the moſt deſpotic and unfeeling tyrants that ever oppreſſed mankind; they deſired to raiſe the Roman Catholic religion to ſplendour and power, and they tried to effect that purpoſe by the aid of men who abhor every religion, and that of Rome above all the reſt; they ſighed for the recovery of the property forfeited by their anceſtors centuries ago, and they apply for aſſiſtance to thoſe according to whoſe revolutionary inſtitutes the antiquity of their claim would deſtroy its merits; they complained of not having ſufficient commerce, and, to gain wealth, they propoſe partnerſhip with a bankrupt; with a country that, notwithſtanding her immenſe extent of coaſt, can hardly ſend out a ſhallop that our cruizers do not ſeize."

The bombaſtic folly of Mr. Grattan, whoſe oratory, when ſkilfully analyzed, will generally be reduced to mere *verba et voces*, is treated with proper contempt. "Mr. Grattan obſerves, that Ireland owes her monopoly in the Britiſh Linen Market to the power of the ſeparate Parliament to maintain hoſtility with England in prohibitory duties;—as well might a little Weſtminſter Grocer hold competition with the Eaſt-India Company!"

After a variety of pertinent obſervations relative to the paſt and preſent ſtate of Ireland, the author thus ſums up the advantages to be derived from an incorporating Union. "On the whole I feel perſuaded that the Union between Ireland and Great Britain will be attended with at leaſt as many advantages as have followed, or could be expected, from any ſimilar conſolidation of Legiſlative powers that has been hitherto or that may hereafter be effected. In Ireland the good conſequences of the Union will be very ſpeedily experienced, in the mild adminiſtration of penal juſtice; in the proſcription of perſecution of every name and degree; in the alleviation of the ſufferings of the hitherto deſtitute poor; in the curbed and creſt-fallen pride of the village oppreſſors; in the placid brow of innocence, confident of protection; in the animated countenance of independent and aſpiring induſtry; in augmented commerce; in improving agriculture; in accumulating capital; in the ſecurity of the higher and the meliorated condition of all the inferior orders; in the increaſe of the middle claſs of ſociety, and the ſoftened and better harmonized and blended ſhades of the different ranks; in a word, the Union will make Ireland ſoon be as England now is; while, in receiving the domeſtic peace, it will promote the proſperity, and conduce to the aggrandizement, of the whole empire."

The author's ſentiments on foreign politics are perfectly correct. He preſents the French with a new conſtitution for the next year, founded entirely on their own principles. He propoſes a plan for conſolidating and extending the power of ſome of the Continental Potentates for the purpoſe of enabling them to meet with effect, the encroaching ſpirit of their Gallic neighbours. We perfectly agree with him that "if France be left at the peace in poſſeſſion of all her preſent territories, the independence of Italy and Germany and

by

by conſequence, that of the reſt of Europe, will not be worth three years' purchaſe."—The ſtyle of this tract is generally perſpicuous and forcible, though the frequent ſubſtitution of *that* for *which* is highly offenſive to a correct and claſſical ear.

ART. XXXI. *A Reply to the Speech delivered in the Iriſh Houſe of Commons, on Wedneſday, Jan.* 15, 1800, *by Mr. Grattan, on the Subject of a Legiſlative Union.* By an Abſentee. 8vo. PP. 18. Hatchard. 1800.

THE Speech of Mr. Grattan has not yet fallen under our cognizance; but from the paſſages quoted from it in this reply, (which, by the bye, was never ſpoken) we can form a tolerable gueſs of its nature and tendency. The reply is ſpirited and humorous, and contains ſome "palpable hits."

ART. XXXII. *Thoughts on the Letter of Bonaparte on the Pacific Principles and laſt Speech of Mr. Fox.* By a Suffolk Freeholder. 8vo. PP. 31. 1s. Bickerſtaff. 1800.

WE are always happy to meet with an *old friend*, and more eſpecially with ſuch a one as the Suffolk Freeholder, whom we are ſure of never meeting with *a new face*. This able aſſailant of Meſſrs. Fox and Sheridan here renews his attack on the former of theſe champions of oppoſition, with his accuſtomed ſpirit and animation. He briefly traces his ſentiments and declarations reſpecting the origin of the war and the practicability of peace, and ſhews their perfect conformity with thoſe of the miniſters and rulers of the French Republic. *Irony* is the weapon which he wields in the preſent ſkirmiſh, and it muſt be confeſſed that he uſes it with conſiderable ſkill and effect. He congratulates Mr. Fox on his *recent* diſcovery that neither the external nor internal politics of the French Revolution are to be defended, and that they reſemble the deſpotiſm of the Bourbons.

"But, were deſpots always the objects of Mr. Fox's abuſe and abhorrence? Never, till they were either the allies of his country, or the enemies of his favourite republic. In the war with America, when Louis the XVIth aſſiſted her, Mr. Fox, far from condemning, co-operated in that moſt Bourbon like act, and contributed largely to its fatal ſucceſs.

"When His Majeſty armed to prevent the aggrandizement of Ruſſia, and the depreſſion of the Porte, Mr. Fox, though he knew, or might have known, from his ambaſſador at Peterſburgh, that the Empreſs was at that time*, meditating the diſmemberment of Poland, declared in Parliament, that† 'both in and out of office, he had always regarded Ruſſia as a deſirable ally for this kingdom. Ruſſia of all the powers in Europe, ſcarcely excepting Holland, he conceived to be that power, with which the cultivation of reci-

* Annual Regiſter, 1791. † Annual Regiſter, 1792.

procal

procal ties of friendſhip, both commercial and political, was moſt natural and moſt important.'

" Why then does Mr. Fox proſcribe the Emperor Paul? Did he wade to the throne through the blood of his parents? Did he diſmember Poland? Has he aggrandized himſelf at the expence of the Porte? *Nil horum.* He is the ally of England, he fights to overthrow the republic of France, and to reſtore Europe to the *ſtatus quo ante bellum.* Theſe are crimes which Mr. Fox can never forgive, and he ridicules the magnanimity, miſrepreſents the motives, and calumniates the conduct of the Emperor.

" Nor is his abuſe confined to the Emperor: Suwarrow, the firſt general of the age, comes in for a ſhare, and is vilified oſtenſibly, for the ſlaughter at Praga, in reality for having reſcued Italy from the iron gripe of the French republic.

" Far different is his treatment of the Corſican Conſul, and as he had maintained the new doctrine of the equality of man, to ſerve the cauſe of France, he adopts the old ſtoic's tenet of the equality of crimes, in defence of Bonaparte. He condemns alike

Qui teneros caules alieni fregerit horti,
Et qui nocturnus Divum ſacra legerit,

and affects to ſee no difference between the remonſtrances of England, and the ravages of the Conſul. He goes farther, and juſtifies all his enormities by Engliſh precedents, ancient and modern."

From the diſcuſſion of the extraordinary buſineſs of the extraordinary miſſion to Ruſſia, or, in other words, of that "*high treaſonable miſdemeanor,*" which Mr. Burke has ſo ſtrongly, and ſo aptly, characterized, and which cannot be too often adverted to, both the mock Monarch, and his mock Ambaſſador, ſhrink with diſmay. They have repeatedly been dared to ſtand forward and juſtify their conduct, but in vain; ARCTICUS ſtill lives to expoſe and confound them.

The ſituation of Bonaparte is thus truly deſcribed:

" *A foreigner, a Corſican, a military adventurer, the huſband of Barras's* miſtreſs, is ſuperior to Louis the XIVth. in the plenitude of his power; he is the Lord of the Republic, one and indiviſible: the Sovereign of the Sovereign People, and of the Great Nation, with her four and twenty millions of native inhabitants.*"

This tract will afford amuſement to all, and information to ſome, readers. The ſtyle is lively, perſpicuous, and ſtrong; and the ſentiments are thoſe of a " True-born Engliſhman."

---

* Barras and Mrs. Bonaparte;
Hero and Heroine, whom theſe times adore,
Tho' plainer times would call them Rogue and ——.

POETRY.

POETRY.

ART. XXXIII. *Petrarchal Sonnets, and Miſcellaneous Poems.* By William Dimond, the Younger. 12mo. Pp. 165. 5s. Cadell and Davies. 1800.

WHEN we conſider theſe poems as the production of a youth of *ſixteen*, we are really aſtoniſhed at the vigour of his mind, and the luxuriancy of his fancy. If we mention his age, however, it is not with a view to try the merit of his productions by that ſtandard, for they are in no need of ſuch aſſiſtance. They boldly challenge *unqualified* criticiſm, and they need not fear to ſtand its teſt. This little volume certainly exhibits unequivocal proofs of a poetical genius, diſplayed in the various beauties of the Sonnet, the Elegy, and the Ballad. In proof of our aſſertion, we make the following extracts:

"SONNET XXII.—TO WILL O' THE WISP.

"Fantaſtic goblin of illuſive light!
'Tis thy quaint ſport at eve, in knaviſh play,
To ſcare the bumpkin on his homeward way,
And raiſe his ſtiffen'd hair with gaping fright.
And oft, when wilder'd on the ſwampy waſte,
Lur'd by thy wayward revels, luckleſs ſprite,
The path-loſt wand'rer follows through the night
With bootleſs ſpeed and unavailing haſte,
O'er jelly'd marſh, foul fen, and quaking mire;
Step-ſore, and ſick at heart, with weary pace
He tracks thy fugitive deceitful fire,
'Till ſome weed-mantl'd pool, to end the chace,
Chin-deep receives him 'neath her green attire,
To cool at leiſure from his heating race!"

"SONNET XXIX.—THE SOLDIER'S RETURN.

"Oh! what bright frolics prank it in his eye,
With what an airineſs he trips the ſod,
As though with foot of goſſamer he trod
On buoyant ſhadows of the ſhifting ſky!
A far-glymps'd ſwell of local ſympathies
Each ſpringing fibre of his ſoul attach;
Blue wav'ring wreathes of column'd ſmoke ariſe
With gateful aug'ry from his cottage-thatch.
Tumultuous joys tranſport—he runs—he flies—
His finger trembles on the yielding latch,
'Son!' 'Huſband!' 'Father!' heart-felt, ſweet alarms!
Ah! 'tis his aged ſire that haſtes to greet;
'Tis his fond wife that claſps him in her arms;
'Tis his blythe infant gambols at his feet!"

"CANZONET.

" CANZONET.

" When the dawn, with touch of roſes,
Doffs aſide her ſhadowy veil,
Ev'ry folded plant diſcloſes
Hoarded fragrance o'er the dale;
Frolic zephyr wanders, ſipping
Virgin odours through each bow'r,
And the liquid perfumes dripping
From the petals of each flow'r.
Oh! how ſweet that gale to prove,
'Tis the BREATH of *her I love!*

When the noon-tide warmth diffuſing
Scorching vapours in the air,
Faded herbs, their vigour loſing,
Droop beneath the ſultry glare;
Sol, with lambent glory ſtreaming,
Pours from his meridian height
Golden fires too vivid beaming—
Flame the heart, and blind the ſight.
Oh! that ray I dare not prove,
'Tis the EYE of *her I love!*

When ſoft Even, coyly peeping,
Steals her inobtruſive reign,
Nature hangs dejected, weeping
Silv'ry ſorrows o'er the plain:
Lightly through the pale horizon
Feather'd poets wing their way,
Hymning oft a wild benizon,
Floated long in choral lay.
Oh! the bliſs that ſound to prove,
'Tis the VOICE of *her I love!*

When black Night, her orgies keeping,
Shrouds in deepeſt gloom the ſkies,
Subtle ſlumber hovers, ſteeping
Poppy'd ſpells in mortal eyes;
Then, bright fancy's films unfolding,
All her lucid haunts diſplay;
Viſions then of *mine*'s beholding,
Ev'n of *night* create a *day!*
Oh! what joy that dream to prove,
'Tis the SMILE of *her I love!*"

We could have extracted many other ſpecimens of equal merit, but theſe will ſuffice to ſhew that the author poſſeſſes thoſe characteriſtics of a poetical mind, which ſhould operate as a ſtimulus to the farther cultivation of his talents. There is a vein of melancholy which runs through moſt of theſe poems which beſpeaks a

ſtate of mental depreſſion which we ſhould ſcarcely expect to find in ſo young a bard. Having thus fairly ſtated our general approbation, we now proceed to perform the more unpleaſant part of our duty, by urging our objections. The chief of theſe relates to the liberties which the author has, in many places, taken with our language, and to the frequent introduction of words but little in uſe, which have an appearance of affectation that ought ſtudiouſly to be avoided. Ex. Grat.—"I *affectionated* its deſtiny"—"deeply-*enſoul'd* veneration." *Affectionated* and *enſoul'd* are not Engliſh words. We claſs under the head of affectation ſuch words as, To *queen*, to *memorize*, to *ſublime*. The following line is to us, we confeſs, unintelligible.

"And the blind beetle *dips his wing in ſight*."

We have a more ſerious objection to the "fragment in blank verſe," as containing ſomething very like an apology for, if not a juſtification of, THE SIN OF SUICIDE! We truſt the author will re-conſider this latter objection, with the attention which the nature of it deſerves. As to the others, he will find no difficulty in avoiding them in future; and they only tend to diſfigure his ſtyle, and to deform his beauties.

ART. XXXIV. *Beaumaris Bay, a Poem; with Notes deſcriptive and explanatory, Particulars of the Druids; Founders of ſome of the fifteen Tribes of North Wales, the Families deſcended from them, and Quotations from the Bards. With an Appendix: Containing an Account of the Battle of Beaumaris in* 1648, *and the taking of the Caſtle.* 8vo. Pp. 56. Sael and Co. 1800.

THE title-page, ſerving as a table of contents, exempts us from the neceſſity of recapitulating the different ſubjects of deſcription or diſcuſſion, in this deſcriptive poem, which is written in ſtrong, nervous, and correct verſe; and the notes of which exhibit marks of erudition, reſpecting the hiſtory and antiquities of Wales. The deſtruction of the Bards, by the Engliſh Edward, ſo finely deſcribed by Gray, the poet inſiſts upon as an hiſtorical fact, and imputes the doubts which have been lately caſt on many points of hiſtory to the faſhionable ſcepticiſm of the age; but ſurely he muſt admit the utility of deep inveſtigation, concerning extraordinary facts, and the advantages which the cauſe of truth has already reaped from the detection of the *fictions of hiſtory*. In the note to P. 20, a very intereſting account and character are given of the Druids both ancient and modern; and we find in it nothing of that exaggeration of which we have to complain in ſome other notes, particularly in that to page 38, in which Sir John Sinclair, Wedgewood, and Arkwright, with others, are "ranked among the *ſaviours of nations*, the *benefactors of mankind*." Ready as we are to acknowledge the utility of men, whoſe labours tend to the improvement of our manufactures, and our agricultural knowledge, ſtill we cannot but reprove ſuch groſs adulation as this. *Eſt modus in rebus.*

MISCELLANIES.

MISCELLANIES.

ART. XXXV. *The Portentous Globe: an Enquiry into the Powers ſolicited from the Crown under an Act of 39 Geo. III. intituled "An Act enabling his Majeſty to grant a Charter of Incorporation to certain Perſons, under the Style of the Globe Inſurance Company;" containing Obſervations on the Tendencies of ſuch Grant, and on the Effect of Charter on Commercial Undertakings; recommended to the Conſideration of the Bankers of the Metropolis, and to the Country Bankers of Great Britain, &c. &c.* By George Griffin Stoneſtreet, Eſq. 2s. 6d. Walker. London. 1800.

OF all that vaſt variety of ſubjects on which, in the courſe of our labours, we are called upon to form a judgement and give an opinion, there are none more likely to be out of our way, than ſuch as relate to great ſchemes reſpecting money. The only *Capital*, for which we are in the habit of feeling any particular anxiety, is that we may obtain a capital Critique; and the only *Intereſt* that much affects us, is the ſucceſs of our Review. Of the principal merits, therefore, of the piece now before us, the relevancy of the arguments, and the accuracy of the calculations, &c. we deem ourſelves ſuch incompetent judges that it would ill become us even to give an opinion. It is well written, indeed, to ſpeak freely, we think it almoſt too well-written; and we cannot but expreſs our ſurprize, that a man immerſed in buſineſs, and in purſuits and ſtudies ſo little connected with the arts of compoſition, as we muſt ſuppoſe Mr. Stoneſtreet is, ſhould yet be maſter of ſo energetic and eloquent a ſtyle; ſtronger and more poliſhed, in our eſtimation, than the occaſion called for.

But what we moſt regret in this publication is the vehemence with which ſo important a ſubject is diſcuſſed; and the very ſlender grounds which, from his own ſhewing, it appears he has for the heavy charges which he brings againſt a number of gentlemen, who (to expreſs ourſelves ſtrongly,) are not leſs reſpectable than himſelf. It ſeems to have been aſſumed, as a ſettled thing, that the whole ſcheme of the Inſurance Inſtitution here ſo ſtrenuouſly oppoſed, is a bubble; and, accordingly, there is hardly a page in his pamphlet, in which we do not meet with alluſions either to the South Sea ſcheme, Wood's halfpence, or the Minerva Office of Inſurance; with which, however, or, with any of its projectors, we underſtand, the Globe has no more connection, than either the Phœnix, Sun Fire, or any other long-eſtabliſhed office. We are proud, alſo, to ſay, that we have the happineſs to be well-acquainted with not a few of the gentlemen principally concerned in this new inſtitution; whom we know to be as little likely to be impoſed upon by any unprincipled projectors, as they are themſelves incapable of being impoſtors. It is not, in our opinion, a little unfavourable to the ſucceſs of Mr. Stoneſtreet's oppoſition, that no member belonging to the Globe has yet thought it neceſſary to give any reply

to his pamphlet. As neither Mr. Stoneſtreet, nor his publication, is beneath their notice, the only inference that we can draw from their ſilence is, their reliance that thoſe with whom the determination of this queſtion muſt finally reſt, do not view it in the ſame light that Mr. Stoneſtreet does.

ART. XXXVI. *A Defence of the Profeſſion of an Actor.* 8vo. Pp. 42. 1s. 6d. Miller. 1800.

WE have not for ſome time peruſed a tract ſo contemptible, in point of compoſition, and ſo weak in point of argument as this Defence. In the firſt paragraph we found that the author was indebted for the premiſes whence his inferences are deduced to the fertility of his own imagination; for he tells us that—"We admire the drama while we proſcribe its ſupporters. We applaud the actor while we ſhun the man." Here he may be ſtopped, *in limine*, by a ſingle word, *Negatur:* for it muſt be obvious to every reader that what he advances is not true. It is the perſonal qualities and character of the man which influence his admiſſion into, or rejection from, ſociety, generally ſpeaking, and not his profeſſion of an actor: that is, if a man be, by birth, education, and character a gentleman, the mere circumſtance of his going upon the ſtage will certainly not produce his excluſion from the ſociety of gentlemen. And if a man, before he becomes an actor, have no pretenſions to be admitted into ſuch ſociety, he certainly can derive no legitimate claim to admiſſion from his new profeſſion. So far, however, from any juſt ground of complaint having been afforded to actors by too rigid an obſervance of this laſt rule, many inſtances might be added in which the profeſſional excellence of an actor or actreſs, joined to a good private character, has been allowed to operate as a compenſation for other defects, and to gain the protection and friendſhip of his ſuperiors.

In order to prove the injuſtice of this practiſe which does *not* prevail, the author devotes five-and-twenty pages to the origin of the drama, its moral tendency, and the excellence of dramatic writers of paſt times. As we do not know that any one has, of late, denied, that the ſtage may be rendered the vehicle of good principles, and is very capable of aiding the cauſe of morality, we conſider this ſtatement, given in moſt bombaſtic and affected language, as perfectly unneceſſary. When he deſcends from the ſtage to the actor, he takes conſiderable pains to prove what nobody ever doubted, that great actors of good characters have been admitted into the beſt company. He allows, indeed, that this is the caſe at preſent. But he complains that theſe are "only individual inſtances;" of courſe his object is, and the whole ſcope of his argument proves it, to contend that the profeſſion of an actor is of itſelf a ſufficent paſſport to all companies, without a reference to thoſe perſonal and incidental qualifications which are required of every other claſs of men in the ſcale of ſociety!—Yet he defeats his own purpoſe when he proceeds to ſtate the reaſons on which this lofty pretenſion is

founded

founded; for he delineates the character of a *perfect* actor; of courſe only ſuch an actor can be entitled to the diſtinction which he claims for the whole body. But even in this delineation, he draws concluſions which are belied by daily experience. He ſays, ſpeaking of the actor, "He muſt reverence virtue, elſe its precepts will fade upon his tongue." This is rather too groſs an inſult to the common ſenſe of the public, who are, unfortunately, in the frequent habit of hearing the moſt impreſſive leſſons of virtue moſt impreſſively delivered by a ſtrumpet, or a profligate! Beſides has not this ſapient logician ſenſe enough to perceive the futility of ſuch an argument, which may eaſily be demonſtrated by purſuing it *ad abſurdum?* If no actor can perfor m a part, with ability and energy, without imbibing the ſentiments which he is obliged to repeat, the ſame man who is a virtuous patriot, with *Cato*, to night, may be an atrocious villain, with *Zanga*, to-morrow. —"Who drives fat oxen muſt himſelf be fat." Such folly is almoſt too groſs for ſerious refutation. The author appears to be ignorant even of the meaning and import of the term—*actor*.

If we are to give credit to this blind advocate, an actor is a being of a ſuperior caſt to the common race of men. He is not merely all virtue, but all ſenſibility, all knowledge! "His art is derived ſolely from the cultivation of his mind—the exuberance of culture is added to the original diſpoſition of the man." Yet how often are we diſguſted with the wretched buffoonery of ſome of our firſt comic actors, who violate nature, ſenſe, and decorum, merely to extort a laugh from the galleries! How frequently do we ſee the moſt incorrigible blockheads, with no other recommendation than a good voice, murder every character which they perform, which, by the bye, requires ſome ingenuity, in our *modern* productions, in too many of which the author and the actor ſeem to be engaged in a violent contention for the palm of ignorance and abſurdity! It might naturally be ſuppoſed, by a man of plain ſenſe, that an actor who binds himſelf to amuſe the public, for a ſtipulated price, in any character which the proprietors of the theatre may chooſe to aſſign him, would be rather cautious in boaſting of the dignity of his ſituation; but our author thinks differently, and does not ſcruple to place an actor on a level with poets, moraliſts, theoligians, and philoſophers! And yet he would fain have us believe that he is no actor himſelf;—*Credat Judæus!* They only who remember the ſtage ſome twenty or thirty years paſt can feel the ſame indignation and diſguſt which we experience, at the arrogance, preſumption, and ſelf-ſufficiency of ſo many of the *ſtage-players* of the preſent day. But ſo it is; vanity conſtantly riſes, in weak minds, in proportion as ability ſinks.

The wanton and malignant abuſe of the proprietors of Covent-Garden theatre, in P. 37, recoils on the head of the calumniator. It is not more malevolent than falſe. The proprietors have conducted themſelves with the greateſt liberality towards theſe ungrateful men, whoſe advocate has now the effrontery to tax *them* with ingratitude. And he more than inſinuates that the perſons who

have embarked a conſiderable property in the concern are indebted to their agents for the means of ſubſiſtence. This is a topſy-turvy ſyſtem with a vengeance. If the proprietors are to blame for any thing, it is for their too great conceſſions, for their relaxation of diſcipline. After ſpitting forth his venom, this pamphleteer thus raves;—"But, thanks to the noble principle of extenſive right which reigns in the boſoms of the patriot EIGHT! truth is oppoſed to power; and ſad muſt be the fact and precedent, if wealth and inſolence obtain the victory!" This was exactly the cant of the low Jacobinical ſcribblers in France at the beginning of the Revolution. The nonſenſical rhapſody would be deſerving only of contempt, if its impudence did not require a ſeverer chaſtiſement. It is the very counterpart of the frogs in the fable.

We are ſenſible that ſome apology is due to our readers for having dwelt ſo long on ſo frivolous a ſubject. We will diſmiſs it, therefore, with one other remark. Players, like water, find their own level;—the public appreciate their profeſſion and their merits. Such of them as have the neceſſary qualifications for the ſociety of gentlemen are admitted to it, not as players but as men; the others aſſociate with their equals, and nothing but a fooliſh attempt to raiſe themſelves *above* their place on the ſocial ſcale will ever induce the public to ſink them *below* it.

We will juſt aſk the author, at parting, how it came, in his hiſtorical ſketch of the conſequence and dignity of an actor in times ancient and modern, not to ſay one ſingle word of the *conſideration* which they long have enjoyed, and ſtill continue to enjoy, in every part of the Continent of Europe; excepting only the French Republic, one and indiviſible, of which a ſtrolling-player was the founder?

ART. XXXVII. *An Hiſtorical Deſcription of Ancient and Modern Rome; alſo the Works of Art, particularly in Architecture, Sculpture, and Painting. To which are added, a Tour through the Cities and Towns in the Environs of that Metropolis, and an Account of the Antiquities found at Gabia. Carefully collated with the beſt Authorities.* By J. Salmon, Antiquary, late of Rome. Embelliſhed with beautiful Engravings from original Drawings. 8vo. 2Vols. PP. 668. 1l. 10s. Taylor. 1800.

THIS is properly a deſcriptive catalogue of works of art, illuſtrated with plates. As ſuch it is ſcarcely an object of criticiſm. The preface contains a very ſhort account (in eleven pages) of the origin and progreſs of Rome to the preſent time. Of its actual ſtate Mr. Salmon gives the following account:

"The old walls of Rome are ſtill preſerved and kept in repair. They are about fifteen miles and a half in circumference; and the city retains its ancient diviſion of fourteen wards, great part occupied with villas, gardens, and vineyards, full of the ſurprizing ruins of temples, baths, palaces, acqueducts, and many other conſpicuous buildings, that have withſtood the devaſtations of enemies and time.

time. The part inhabited at preſent contains little more than one hundred and ſixty thouſand people, diſtributed into eighty-two pariſhes, one hundred and twenty-five religious houſes and convents, fifty-five monaſteries and conſervatories for women, forty-three colleges and ſeminaries, and thirty-two hoſpitals and houſes for paupers and pilgrims, erected with a magnificence emulative even of the ancient buildings. It has at preſent twenty gates, but in the time of Pliny it had twenty-four, and ſix hundred and forty-four towers. This metropolis ſtill retains that noble emulation of the ancients, which, united with modern grandeur, makes it more pleaſant and deſirable to all nations than any other city in the world.

"Such is, in few words, the outline of the origin and progreſs to empire and to decay of a city which has ever excited the aſtoniſhment of the philoſopher and politician, as well as of the traveller. To view it has always been a favourite object with the man of taſte and leiſure, and is well worth the whole of the grand tour beſides. It is the ſchool of the artiſt, the library of the hiſtorian; and to inveſtigate its treaſures is to become acquainted with its viciſſitudes, and impreſs its moſt important revolutions for nearly the laſt two thouſand years in the moſt agreeable manner. And it is hoped that to detail its beauties will be eſteemed the genuine union of the "*utile dulci.*"

This work is more intereſting to artiſts and antiquaries than to any other deſcription of readers. The plates contain thirty-nine ſubjects, ably deſigned and neatly engraved; but they are on too ſmall a ſcale, two of the ſubjects being generally on one plate, the ſize of an octavo page: to the ſecond volume is prefixed a very good map of Rome.

ART. XXXVIII. *The Lady's and Gentleman's Botanical Pocket Book, adapted to Withering's Arrangement of Britiſh Plants. Intended to facilitate and promote the Study of Indigenous Botany.* By William Mavor, L. L. D. 12mo. PP. 210. 3s.

WE ſhall allow Dr. Mavor to explain for himſelf the object and uſe of this pocket-book, obſerving only that it ſeems well calculated to anſwer the purpoſe for which it is intended.

"It has been judged moſt expedient to adapt our plan to WITHERING'S Arrangement of Britiſh Plants, the laſt Edition, becauſe it is the moſt popular and ſatisfactory book that has yet appeared on the ſubject; but it is by no means eſſentially neceſſary, that every perſon who uſes this Pocket Companion ſhould have the ſame guide. Any work in which indigenous plants are arranged, according to the lateſt improvements in the ſcience, will anſwer the ſame purpoſe.

"The declared and obvious intention of the Botanical Pocket-Book, is merely to ſerve as a record of what plants each perſon in his reſearches has had an opportunity of diſcovering and examining.

"It will thus ſtimulate farther enquiry, by the facility with which every addition to our vegetable diſcoveries may be noted

down; and it will infallibly gratify the young ſtudent, by affording a laſting remembrance of his diligence and application.

"The accompliſhed Botaniſt will likewiſe find it convenient for enabling him to notice the habitats of rare or curious plants, or to regiſter new diſcoveries; and from the united labours and obſervations of ſuch, collected into one focus, it is probable that a more perfect work on indigenous botany will in time be completed, than by any other method hitherto attempted.

"To aſſiſt and encourage the above purpoſes, the claſſes, orders, and genera are here ſcientifically arranged, and ſpaces left to fill up, apportioned, as far as poſſible, to the number of ſpecies under each genus:

"For inſtance, under the genus NYMPHÆA is a ſpace for two ſpecies, and the entry may ſtand thus: .

NYMPHÆA
alba, white water lily, Blenheim Lake.
lutea, yellow water lily, ditto.

"Little farther illuſtration of the uſe of this manual ſeems neceſſary; but, ſuppoſe the ſtudent in a botanical excurſion has picked up a certain number of plants, belonging to different genera, each ſpecies of courſe muſt be accurately examined and determined, and its name and place of growth written under the proper genus, that he may, at all times, be able to refer to what he has ſeen, even ſhould the ſtrong impreſſion which the entry will make on the mind be caſually obliterated.

"It is neceſſary to obſerve, however, that the claſs cryptogamia is not admitted on this occaſion; both becauſe it is not ſo generally ſtudied as the reſt, and becauſe it would have extended this work too far. However, ſhould the public ſanction this novel attempt to render botany ſtill more faſhionable, it is intended to form a ſecond Pocket Book for that claſs, and to add ſome botanical eſſays, to explain and illuſtrate that difficult part of vegetable nature."

ART. XXXIX. *A brief Statement of Facts, wherein ſeveral inſtances of unparalleled Inhumanity, Oppreſſion, Cruelty, and Neglect, in the Treatment of the Poor, in the Pariſh of Damerham South in the County of Wilts, are conſidered and expoſed.* By Philip Henvil, Curate of Egerton. Pp. 56. London.

WE will not ſhock the minds of our readers by a relation of the facts here enumerated; they are ſuch as would diſgrace the moſt hardened Overſeer that ever tyrannized in the plantations of Jamaica. We give Mr. Henvil infinite credit for thus honourably braving the malignant reſentment of ſuch a worthleſs ſet of wretches as he has deſcribed, and hope he will thus nobly perſevere in the diſcharge of his duty, until the grievances he complains of are fully redreſſed. Then, indeed, when "the eye ſees him it will bleſs him, and when the ear hears him, it will bear witneſs" of his virtuous labours.

REVIEWERS REVIEWED.

ART. XL. *Rumon's Review of Middleton upon Tithes.*

TO THE EDITOR.

SIR,

THE hiſtory of Reviewing in this country would be an object of curioſity to the philoſophical conſiderer, if it was faithfully detailed and properly coloured. But the firſt Review upon the preſent plan of Monthly Remarks was, what was for this reaſon denominated the MONTHLY REVIEW, ſet on foot (we believe) by a committee of Preſbyterian teachers in London, and, having the management of it committed to the keeper of their public library, in St. Martin's Lane, Dr. Kippis, continued an open hoſtility to the church from the commencement to the cloſe of the Doctor's life. The manager being alſo an avowed Arian, as we believe each of the committee to have equally been, this Review became the eſtabliſhed vehicle of Arianiſm, and of Preſbyterianiſm to the public. The clergy, and the laity of the church, that were true to her intereſts, or faithful to her doctrines, peruſed the effuſions of both every month with indignation, yet never attempted to counteract them by an oppoſed Review. The writer of this article remembers well his own indignation at the time, though only a young ſtudent at the Univerſity; had even the boldneſs to project ſuch a Review, as ought to have been both projected and executed by others; but had too little knowledge of the world, and too few connections in literary life, ever to carry the project beyond the mind that formed it. About the ſame period, however, a ſecond Review was begun by the late Dr. Smollet; not from any deſire of counteracting the bad principles of the Monthly, but merely from a quarrel with the proprietor of it. Thus the CRITICAL became the open antagoniſt of the Monthly; and publications in favour of the church, or of orthodoxy, began by accident to receive a toleration, if not a countenance, that they had not known for years before. In this manner the two rival Reviews went on, till, as new managers, or new aſſociates, have ariſen, the rivalry has ceaſed, and the Critical has joined the Monthly in its hoſtility to orthodoxy and the church. The latter, indeed, has kept on a ſteady courſe of hoſtility, never wavering in its hatred, never ſparing in its venom, as immortal in its oppoſition as the committee preſiding over it, and ſtill breathing out the *virus* of old Preſbyterianiſm, inflamed with the worſer *virus* of new Arianiſm, or new Socinianiſm, or new Deiſm. The church, indeed, has lately rouzed from her indolence, and what I fondly planned in youth, I have lived to ſee realized in my old age; the BRITISH CRITIC having torn a part of the empire of literature from the monopolizing hands of diſſention; and continuing to gain every year upon the long-uſurped dominions of hereſy. The late Mr. Jones, of Nayland, that truly reverend and very learned and very worthy man, had the honour of being an active promoter in forming the plan of that Review.

Review. But the moſt effectual oppoſition given to the *Heretical Reviews* has been the eſtabliſhment of the Anti-Jacobin, and the avowed deſignation of a portion in it to the Review of the Reviews themſelves; ſuch a deſignation pointing directly at the heart of the miſchief, laying open the "fomes peccati" there, and expoſing both to the eye of the public. And, in the proſecution of the ſame good purpoſe, I beg leave to enter upon a little of the ſurgery of criticiſm in your Review, to diſſect with a fair knife a paſſage in the Monthly for December, and to burn down the proud fleſh that is ſpringing up in it.

The recent ſurveys of our counties, projected with the view of improving the agriculture of our iſland, but executed by men heady, ignorant, and raſh, are threatening to plunge us all into a wild ſea of innovations. In the narrowneſs of their ſouls, and in the darkneſs of their ignorance, theſe men attend only to a ſingle point, and give up every thing for the ſake of this. They accordingly ſet up their cry againſt TITHES, as the grand bar to all agricultural improvements. And the Committee of Diſſenters, in St. Martin's Lane, who know tithes to form a principal part of that proviſion for the Clergy, at which they have long caſt an envious eye, or by which the clergy are ſupported in their warfare againſt hereſy, unite heartily with men, that mean no harm to the church, perhaps, none to religion, probably, but are madly purſuing agricultural improvement at the expence of all probity, all propriety, all religion in the land.

"It would be ſpeculating in too wide a field," cries the Committee's Reviewer of a work by a Mr. Middleton,* land-ſurveyor, on the agriculture of Middleſex, "to inquire whether the circumſtances of Europe may not, in the courſe of a few years, oblige us to a general commutation of tythes: it is ſufficient to conſider, how far the taking them in kind operates againſt agricultural improvements. There are different opinions on this ſubject; but the ſeries of theſe reports has made it apparent to which ſide the *general* opinion leans." If this is true, and we believe it to be ſo, it is time for the public to keep their eye upon theſe preſumptuous, yet ignorant, reporters, and to be upon their guard againſt theſe new principles of reform. The Committee's man we ſee cordially uniting in this reform, and heartily abetting the preſumption of thoſe reporters. But he abets with all their ignorance: nor can this ignorance be better expoſed, than by repeating his own words, and only ſubſtituting a new object for tythes. "It would," then, indeed, "be ſpeculating in too wide a field, to inquire whether the circumſtances of Europe may not, in the courſe of a few years, oblige us to a general *fixedneſs of rents for land:* it is ſufficient to conſider, how far *the fluctuation of their rents* operates againſt agricultural improvements." This, indeed, "is ſufficient" of itſelf to brand the Reviewer with folly for his intimation. But he goes on to cite his "learned philoſopher," the land-ſurveyor, becauſe he "has given

* M. R. Pp. 394, 395.

his

his ſentiments on this head in ſo clear and decided a manner, that it may not be unacceptable to our readers," and (let us add) may ſerve that cauſe of confuſion for which he, with his aſſociates, has laboured ſo ſtrenuouſly of late.

"In many pariſhes of this county," cries the raven croaking from the battlements of the church, "the tythes are taken in kind; and, which is nearly the ſame, in others they are annually valued and compounded for." The land-ſurveyor here goes a bar's length beyond his applauder. The latter mentioned only the taking of tythes in kind, as prejudicial to agriculture; but the former objects alſo to annual compoſitions, and avers they are "nearly the ſame" with taking in kind. Betwixt them, the Clergy are to be deprived of both. But the land-ſurveyor here is egregiouſly miſtaken, even in his own province of ſurveying. No annual compoſition ever comes up to the full amount of tythes taken in kind. The writer of this article is familiar with both, and ſpeaks deciſively of both. Common ſenſe, indeed, demonſtrates this to be the caſe; the tythe-owner being ſure to deduct in his charge to the tythe-payer, for the expence of carrying off the tythe, and even, in ninety-nine inſtances out of a hundred, charging *much below* the real value *behind*. So groſsly miſtaken is Mr. Middleton! But, "in ſeveral pariſhes," he adds, "a reaſonable compoſition is taken." What this writer calls "a reaſonable compoſition," may be eaſily conjectured from the general complexion of his face, as ſet againſt the Clergy. He means ſuch as a ſpirit of religion, a ſpirit of ſtudiouſneſs, and a ſpirit of timidity, the reſult of both, have too often induced the Clergy to accept from the turbulent, the ſacrilegious of their pariſhes. The Clergy, in general, I believe, hardly receive one half of their rights from tythes throughout the whole kingdom. A farmer, we all know, ought to make three rents from his lands. Mr. Young even ſays, they ought to make three and a half. The actual tythe then of an eſtate, rented at 100l. a year, would be worth 30l. or 35l. annually. This worth would be equal to 6s. or 6s. 6d. in the pound of the rent. But what Clergyman ever receives ſuch a compoſition, however due to him? What Clergyman ever receives any compoſition like it? The higheſt, we believe, hardly aſcends to *four* ſhillings, generally drops to three, or to half-a-crown, and (in the ridiculous indiſcrimination of ſome clergymen, and many laicks, confounding the rent with the produce) frequently ſinks to two ſhillings. Thus the Clergy loſe, at the beſt, more than *one-third* of their rights by compoſition, and, at the worſt, (if this be the worſt) more than *two-thirds*. Yet the *loweſt* (I doubt not) is the "*reaſonable* compoſition" noticed by Mr. Middleton; as "in ſome [pariſhes]," he ſubjoins immediately, "it has been *very little* advanced during the laſt twenty years," while the value of the tythes themſelves has been advanced *very greatly*. "Happily," he obſerves, in a tone which ſhews his whole ſoul at once, "there are farms which pay a modus," and ſo pay—a penny for a pound, the very eſſence of a modus being the ſmallneſs of its payments. Moduſes, indeed, have gone on ſo far in this ſcandalous peculation upon the patrimony of the church, that,

if

if Elizabeth had not paſſed her famous law to prohibit any future modus, the church would have had no tythes to be thus *modified* at preſent; and the work would have been done to Mr. Middleton's hand. But, Elizabeth, I honour her memory for the act, though I deteſt her conduct in general, ſtopped the rapacious Middletons then from plundering the parochial clergy any more, and kept only the ſuperior clergy as a kind of royal game for her own plucking. Yet the Middletons of our times ſhew their eagerneſs for over-leaping the fences of Elizabeth, for catching hold of the parochial clergy themſelves, and for ſtripping the poor half-naked birds to the very ſkin. For, as Mr. Middleton goes on with his account of pariſhes, and from "happily" concerning farms paying a modus ſhould in regular aſſent have added "more happily" for farms paying nothing, there are "others that are entirely tythe-free;" that, therefore, contribute nothing to the worſhip of God, to the miniſteries of Chriſtianity, or to the maintenance of one ſet apart for that, and ordained for theſe.

But Mr. Middleton next recites ſome caſes of *oppreſſion*, as he is pleaſed to call it, in taking up of tithes. Many caſes aſſuredly may be adduced, which, with ſuch a judge as Mr. Middleton, would inſtantly be condemned as oppreſſive. Many a land-ſurveyor might I produce, who has been very honeſt, yet has been thought to be a knave. In ſaying this, however, I mean no reflection upon Mr. Middleton. I mean only to ſhew him, by his own feelings, how eaſily an invidious intimation may be given, and an honeſt man be thought to be a knave. But, to come cloſer to Mr. Middleton's own buſineſs and boſom, many a land-ſurveyor has been conſidered as very *oppreſſive* to tenants, merely becauſe he has been honeſt in himſelf, and juſt to his employer. Would Mr. Middleton then wiſh the clergy to be leſs juſt and leſs honeſt than land-ſurveyors? leſs honeſt to themſelves, and leſs juſt to their ſucceſſors. But Mr. Middleton produces his caſes, as he notes expreſsly, "in order to ſhew more clearly than I could otherwiſe do," that *taking tythes in kind* operates, as he ſhould have ſaid, in conformity with all which he had ſaid before, but as he does ſay, and as he thus expoſes the deformity of his deſigns, "that *tythes*," at large, "operates againſt the improvement of the ſoil, and conſequently againſt the intereſt of the nation," juſt as all rents, all rates, all taxes equally do. And, if the tythes were not paid to the clergyman, they would be paid to the land-owner; are actually paid to the land-owner, where eſtates are tythe-free; even pay more to the land-owner, than others pay to the clergyman. Thus religion is deprived of its public maintenance, and agriculture equally, even more, diſcouraged. Yet Mr. Middleton is one of thoſe mole-eyed writers, who love to work on in darkneſs, and turn from the ſmalleſt glimmer of light. Tythes are an obſtruction to agricultural improvements, in the *heavy* hands of the clergy; but are no obſtructions in the *heavy* hands of the laity.

"I met with an inſtance, near Longford, in this county," he tells us, accordingly, "of a farmer having, with great pains, and by an expenſive culture, raiſed large crops. He offered a guinea an acre,*

* "Which was exactly the rent he paid per acre." J. M.

as

as a compoſition for the tythes of his wheat; but it was refuſed, and was ſpitefully and maliciouſly taken in kind." As to the alledged malicioufneſs and ſpite in the clergyman, Mr. Middleton muſt be weak, and wilful indeed, to alledge it. The clergyman had a right to the tythe, and took it. But the whole caſe carries ſuch incredibilities upon its head, as ſhew it to be groſsly miſrepreſented. That the farmer ſhould have neglected to ſecure his intended crops by a compoſition beforehand for years, that the clergyman ſhould have refuſed the full rent for the tythes, both circumſtances prove ſome trick to have been intended by the one before, or ſhew ſome fraud to have been apprehended by the other in future. The clergyman was probably to have a guinea an acre for that year, and not a ſhilling for the next. He, therefore, refuſed to ſell his right at all for the one year, in order to make up for the deficiency of the coming years. And, in ſuch a caſe, he would have been an idiot to ſell what he had a right to keep.

"A late Rector," Mr. Middleton ſhould have ſaid Vicar, "of Kenſington, in this county, after having for ſome time haraſſed his pariſhioners in the Court of Exchequer," as all appeals even to courts of equity are *harraſſing* from clergymen, it ſeems, though neceſſary and expedient from laymen, "obtained a decree," which proved deciſively he had not been harraſſing, but which Mr. Middleton has yet the boldneſs to abuſe, as he produces the whole caſe in accuſation of the clergyman; "that pine-apples, &c. which are well known," and known therefore to the court itſelf, "to be raiſed at the expence of hot-houſes, and other conſiderable expences," juſt as wheat is raiſed at the expence of dung, much labour, and even ſeed corn, "ſhould yield their tythe in kind," as corn pays its tythe in kind. "*I have not heard* how many hot-houſes were pulled down on that occaſion," and we have not heard, but believe not one was, becauſe Mr. Middleton would certainly have told us if one had been, and becauſe the raiſers of pine-apples, &c. were too wordly-wiſe to throw away a pound for a penny. "But a very exorbitant compoſition was demanded and received from the inhabitant in lieu of paying their tythes in kind." They had thus a fair alternative preſented to them, to pay in kind, or in compoſition. They made their election. They preferred the compoſition. If then it was exorbitant, they had only themſelves to cenſure for the exorbitancy. But we may be very ſure, that it was *not* exorbitant; ſince thoſe who were beſt able to judge, the very inhabitants themſelves, preferred this to the payment of tythes in kind. Yet Mr. Middleton interpoſes wildly between the parties, condemns the clergyman for his ſhare of the bargain when he ſhould condemn the inhabitants for theirs, and would have condemned him ten times more if he had done as the law authorized him to do, not offered them a compoſition, but taken the tythes in kind. Such a wretched *Minos* here preſumes to take the bench of juſtice in the ſhades of Erebus!

"Jonathan Tyers, Eſq." Mr. Middleton ſubjoins from the bench, "was at the expence of making a hop-plantation at Denbys, (Surrey). The Vicar refuſed to compound on any reaſonable terms," that is reaſonable

reaſonable in the judgement of one party only, when a bargain like this requires the terms to be reaſonable in the judgement of both parties, "and inſiſted on taking the tythes in kind," when the fact is, that Mr. Tyers, on the Vicar's refuſal to take his offer, gave notice he *would* ſet out his tythe, in kind, actually ſet them out without picking and by the tenth pole; the Vicar therefore refuſed them, as inſiſting "alſo to have them picked," the law had even previouſly *directed they ſhould be*. "A ſuit in the court of Exchequer was litigated," *a ſuit litigated*, Mr. Middleton! "and *the decree going againſt Mr. Tyers*," which proves demonſtrably he was in the wrong, and the Vicar in the right; Mr. Tyers did what even Mr. Middleton is aſhamed to tell of him, and therefore very diſhoneſtly ſuppreſſed, appealed to the Houſe of Lords againſt the decree, and *there had it confirmed* into another proof, another demonſtration, how much the Vicar was in the right and Mr. Tyers in the wrong. Yet Mr. Middleton has the aſſurance and the temerity to produce this caſe as an act of oppreſſion in a Clergyman; when the two higheſt courts in the kingdom concurred to ſanction it, and when the oppreſſion was evidently from Mr. Tyers himſelf upon the Vicar. Then Mr. Tyers, with the ſame ſpirit of oppreſſiveneſs continued, as we learn the fact without the reflection from Mr. Middleton, "grubbed up his hops, ſewed graſs-ſeeds, and made a paſture of the land. Thus was a produce of upwards of *thirty* pounds an acre" in tythe to the Vicar, when Mr. Tyers actually offered only *twenty* to him, and this Mr. Middleton has called "reaſonable terms" before, when he now acknowledges it was merely *two-thirds* of the value, "reduced to three" by the knaviſh obſtinacy of a man, who wanted to *force* twenty pounds upon the Vicar for thirty, who really *forced* him into the Exchequer to gain his thirty, who again *forced* him into the Houſe of Lords, and who, at laſt, to ſpite the Vicar, to ſpite the courts, to ſpite the whole nation, ſacrificed more than three hundred a year to ſave thirty. Such a tale from Mr. Middleton's pen is not merely,

> An idiot's tale told with ſound and fury,
> Signifying nothing;

but actually turns againſt the teller, and bewrays the badneſs of his head to be as great as that of his heart. The whole caſe was laid long ſince before the public, and is in that very work, which Mr. Middleton cites in the next page, Burn's Eccleſiaſtical Law. From this I have corrected his account before. Nor need I to add any more, than that Mr. Tyers, I apprehend, was the man who firſt formed the gardens of Vauxhall, and who, on having much rain in one or two ſummers after he had opened them, exclaimed in a paroxyſm and frenzy of wickedneſs againſt God, "That, had he himſelf been a hatter, God, he believed, would have made men without heads to ſpite him."

"The pariſh of Hutton, in Eſſex," Mr. Middleton ſubjoins in his impotent malice againſt the Clergy, betraying the foulneſs of his ſtomach, and even *ſtepping out of Middleſex* in order to diſcharge it upon them, "was much occupied by the ſuckling of calves. "The Clergyman

Clergyman inſiſted on taking the tythes in kind," or (as the writer really means,) taking the tythe of *milk* in kind, he having the tythe of the calves before. " The inhabitants were willing to ſet out *one-tenth of every meal's* milk," when the law had *always* ordered *every tenth meal* to be ſet out, though the other (as Mr. Middleton avers) " was the only means they had of continuing the ſuckling buſineſs." The averment is not true. " The ſuckling buſineſs" was and is " continued" all over the iſland, under a tythe of the tenth meal, or even of the two meals on the tenth day. But then one-tenth of every meal's milk was more convenient for the knaviſh farmer, becauſe the frequency of the meals, and the diminutiveneſs of the quantity, diſabled the Clergyman effectually from collecting the milk ſo tythed. And a tythe, impoſſible to be collected, is only the ſhadow of a tythe, an appearance without a reality. " This, however, would not content the Parſon—no: he inſiſted on having *all* the milk of every *tenth day*, though he muſt know that it would ruin their ſuckling ſyſtem;" when Mr. Middleton muſt know, that " the ſuckling ſyſtem," as he ridiculouſly calls it, *is* carried on all over the kingdom under this very tythe at preſent. The Rev. Dr. Boſworth, Rector of Tortworth in Glouceſterſhire, was compelled, by the oppreſſiveneſs of the late Lord Ducie, in putting the tenants to ſet out their tythe-milk every *fifth evening*, a much fairer mode of tything than Mr. Middleton's tenth of every meal! to ſue them in the Exchequer. He there obtained a decree, that milk ſhould be tythed for the future by the whole morning's and the whole evening's meal on the tenth day. An appeal was made, as by Tyers before, to the Houſe of Lords; and, as before, the decree was confirmed; this mode of tything milk being thus eſtabliſhed finally for the whole kingdom, on February 2, 1779. This determination the Clergyman of Hutton, in all probability, knew, and demanded accordingly. " They of courſe reſiſted; the parties were ſeveral years at law; and at laſt," the pariſhioners becoming aware what the decree would be, though Mr. Middleton has again ſuppreſſed a circumſtance ſo apparent upon his own narration, " *an unreaſonable compoſition* was *obtained* from the farmers." So much is Mr. Middleton a traitor to his own purpoſe, that he produces inſtances of oppreſſiveneſs in the Clergy, which turn out even in his own narrative, to be deſigns of oppreſſiveneſs from the laity, which were ſanctioned by every appeal to the law, and which finally appear not even in his own account, to have " ruined," to have injured ſlightly, to have affected at all, " their ſuckling ſyſtem."

Such are the reaſonings by which Mr. Middleton has written againſt taking tythes in kind, or taking any tythe at all, and on which the Monthly Reviewer has pronounced an eulogium! The " clear and decided" ſentiments of the author, on examination, appear to be clouded over with confuſedneſs, to be balancing in uncertainty, to be even directed at laſt *againſt* the very cauſe itſelf. The reproaches peculiarly terminate in one, that nothing but the impotence of malice could conſider as a reproach, that " a Vicar of Batterſea" was " ſtimulated" by " the *ſucceſs* of theſe and the like caſes" to take " the tythes of

that

that pariſh in kind," to the injury of no man ſurely, as they were his own property; but then this practice "was continued for two or three years," ſtill to the injury of no man, either real in itſelf or pretended by our author, as the only wrong pretended by him is, that "during this time nothing was more common," ſtartle not ye readers! "than to meet his carts in the ſtreets retailing his tythes, with a perſon in each vociferating, 'come buy my aſparagus, oh, rare cauliflowers.' Such is the happy ſatire of Mr. Middleton, upon the poor Clergy! How peculiarly happy then would he have been, could he have ſerved the cauſe of irreligion as well, to have laughed at the Duke of M. for ſelling the fiſh out of his ponds, becauſe he could not, we believe, keep them there from the hands of poachers. Had Mr. Middleton been a poacher, and as much a punſter as the late Mr. Thomas Warton, he would have pronounced him a *ſell-fiſh* man. But let us turn from Mr. Middleton's ſatire to his reaſoning. This anecdote of the Vicar of Batterſea is the laſt of "the oppreſſive caſes of tythes," which Mr. Middleton promiſed us; and ſhows only, that the Vicar—took his own. Every one but Mr. Middleton will "forgive him this wrong." And at the cloſe of this Mr. Middleton adds, that "a *few* inſtances *equally* oppreſſive as theſe," only a *few*, and but *equally* oppreſſive! when theſe are only *three* for the whole county of Middleſex, and *one* thrown in as a make-weight from the whole county of Eſſex; "have happened in every county in England." Had Mr. Middleton known this to be true, he would certainly have ranged into other counties, as he ranges into Eſſex, to collect them. But the malice of the man is too ſtrong for his intellect. The point of the ſhaft wounds only the weak hand, that would draw the bow. His four caſes all unite to do honour to the Clergy, and to reflect diſgrace upon their abuſer.

This abuſer then goes on to inveigh againſt them, becauſe *ſome* Clergyman wanted to have *tythes* from new incloſures; and becauſe *another* was willing to *take land* inſtead of tythes from another incloſure. In both inſtances the ſcheme of an incloſure was given up, becauſe the former demand appeared unreaſonable, and the latter was thought—unreaſonable too; when incloſures are made every year in every part of the kingdom, upon the plan of tythes or the plan of lands given to the Clergy. The former ſet of Mr. Middleton's incloſures was given up, "rather than the land ſhould be ſubjected to yield tythes in kind," when, it muſt already have yielded them, and would only yield them now in greater abundance. Nor does any equivalent appear, from Mr. Middleton, to have been offered the Clergy. So much does he *play booty* with his own cauſe! In the latter, however, an equivalent would have been accepted by the Clergyman, but was refuſed by the laity; becauſe he would have "a particular part of the commons, containing 300 acres, allotted to him in one piece, incloſed with a ditch, bank, and park paling, and maintained in good repair for ever at the expence of the other perſons who had a right of common." This requiſition Mr. Middleton proſcribes at once, as an "ur—reaſonable requeſt," which "could not be complied with;" without pointing out *how* it was unreaſonable and

why

why it was not to be complied with, by ſhowing the comparative value of this portion of land with that of the tythes of the whole. Land taken in lieu of tythes, as Mr. Middleton very well knows, muſt be *much more* than the tenth of the *whole land*; becauſe the tithes are the tenth of the *produce* of the whole, and this produce muſt make three rents or three and a half. But Mr. Middleton choſe to ſuppreſs all this, in order to throw a cenſure upon the Clergy. Yet his very ſuppreſſion refutes his cenſure. Had the part demanded been too great for the whole he *would* have ſhown this at once, and proved the unreaſonableneſs by the vaſtneſs of the demand, comparatively with the quantity of land deſigned to be incloſed and the quantity of tythes intended to be given up. But then he muſt have *proved*, and founded his reproach upon realities; whereas he choſe the eaſier way to proceed without proof, and to reproach without realities aſſigned. And he has thus ſhown himſelf to every diſcerning eye, once more a ſhuffler in arguing, once more a traitor to his own purpoſes.

"For about 794 years after Chriſt," adds Mr. Middleton, venturing in his raſhneſs into the region of antiquarianiſm, and hobbling on the rotten crutches of authority, "tythes had no eſtabliſhment in this iſland; and *then* only over a ſmall part of it, till about the year 854, when they were extended to the reſt of England." For this he refers to Burn, as Burn refers to Prideaux, and both of them are merely blind guides. To prove they are ſuch, I ſhall produce only one paſſage from our ancient records; and this will be ſufficient of itſelf. Boniface Archbiſhop of Mentz in Germany, but a native of our own iſland, who was born *ſo early as the year* 670, teſtifies TYTHES to have been paid by *the Engliſh in his time*. "Lac, et lanam ovium," he cries in a language that I ought to tranſlate for the ſake of Mr. Middleton, but if I did I ſhould throw away my labour, I fear, as it would produce no conviction (I think) upon a mind like Mr. Middleton's, and as I muſt after all ſubjoin the original words, "Chriſti oblationibus cotidianis ac DECIMIS Fidelium, ſuſcipiunt." This he ſays in an epiſtle to Cuthbert Archbiſhop of Canterbury, indirectly blaming him for ſome diſorders among the Clergy in England, who received their tythes but forgot their duty. Tythes were paid, undoubtedly, from the firſt eſtabliſhment of Chriſtianity in the iſland. The nations of Chriſtendom, indeed, all embraced the Chriſtian religion, all reverenced the Chriſtian Clergy, and all made the Chriſtian proviſion for them. They all paid tythes. And not a ſingle nation of proſelytes appears upon the face of the earth, but what acknowledged the allocation to be the antient eſtabliſhment of God, and received the appointment as a part of Chriſtianity. (Whitaker's Hiſt. of Manchester, 11. Quarto. xi. 2. PP. 438, 439—431).

I have ſet the origin of tythes in this juſt light, not for the ſake of ſuch men as Mr. Middleton, as I love not to break a fly upon a wheel, but for the ſake of the Prideauxes who pronounce without knowledge, and of the Burns who repeat without examination. But I muſt ſpeedily diſmiſs Mr. Middleton, to conſole himſelf for my chaſtiſement of him in the ſoothing flatteries of the Monthly Reviewer; flatteries

equally without argument, without reaſon, as his own aſſertions themſelves. Mr. Middleton *thus* proceeds to prate and to prate againſt tithes, without once reflecting that all his prate would be equally judicious againſt rents, againſt rates, againſt taxes. The land-tax ſhould be particularly reprobated by him in this ridiculous ſtrain of invective, as being an impoſt bearing very hard upon the land, as though laid on the ſhoulders of the owner, yet ſure to deſcend upon thoſe of the tenant, and as ready to cruſh the latter under its enormous weight. But the fact is, and Mr. Middleton muſt have known it, that the land, which had formerly no tax, had always a tithe and a rent to pay; that to take away the tithe in part or in whole would be only to enhance the rent; and that under rent, tithe, or tax, riſing one upon the back of the other, agriculture is *not* diſcouraged, and the farming tenants *are riſing into opulence* all over the kingdom.

Yet the cuckoo goes on with the ſame dull note, till he becomes hoarſe with the exertion, and cracks his voice with his efforts. "Every *poſſible* argument in favour of tythes upon land," he exclaims in a rage at laſt, "in excluſion of houſes and other property, "is *inſupportable*." Thus all tythe is to be ſwept away from *land*, by the gigantic arm of this violent Drawcanſir. Every "argument" for tything *land*, even every "poſſible" argument for it, is "inſupportable" in itſelf; unleſs "houſes and other property" are tythed too. There *is* a tythe upon "other property" beſide land, which had always been accuſtomed to be paid, and which was ſanctioned by an expreſs law, the 2d and 3d of Edward VI. cap. 13. the tythe of perſonal gains; but it was found ſo difficult to be collected as the payers came to loſe ſight of principle, that it is now abandoned entirely. There is yet, however, a tythe upon "houſes" in London and ſome other towns, of which Mr. Middleton ſeems to be wholly ignorant. But ſuch a tythe as this is ſuitable only to towns, becauſe *there* is no land to be tythed; and, as the towns can bear no proportion to the lands of the kingdom, land muſt ſtill be tythed in general or no proviſion be made for the miniſterie of religion. Yet "why tax the land to build churches," he perſiſts in exclaiming when he has forgotten his note entirely, and means not "building" but *endowing* churches. "Why" then "tax the land for endowing churches?" Why tax "houſes," why tax "other property?" Such queſtions are the very impertinence of folly. Yet he continues the impertinence with the folly. "Does the land go to them?" What this queſtion means, I pretend not to underſtand. "Is it benefitted by them?" Here we ſee a faint glimmer of a meaning. But in the ſame ſtrain, in order to expoſe it more thoroughly, let me aſk, "Why tax the land to raiſe money for the King, does the land go to the King, is it benefitted by the King?" Yet the grin of folly is ſo broad here, that no imitation can diſtort the face into worſe than it wears. "There is not, nor can there be, any connexion whatever between the land and the church." In ſuch a ſtyle is Mr. Middleton raving, from a madman's fancy of ſome neceſſary congruity exiſting between the object that is taxed and the object that receives the tax. Yet

he

he is applauded for all his ravings, by his brother of the Monthly Review.

Nanciſcetur enim pretium nomenque poetæ,
Si tribus Anticyris caput inſanabile nunquam
Tonſori Licino commiſerit.

" Religion, in a word," as he perſiſts in uſing many words, " is a mere *perſonal* concern, and of courſe every poſſible expence relative to it ought to be defrayed by a *perſonal* tax, without reference to any particular ſpecies of property." This is the very *bathos* of French atheiſm, to which Mr. Middleton has been long tending, and in which he is fairly plunged at laſt. Thoſe renegadoes from Chriſtianity, thoſe defiers of their God, ſaid, exactly with Mr. Middleton, that " religion is a mere *perſonal* concern ;" and then added, with a conſiſtency which Mr. Middleton dares not yet avow, that therefore thoſe, who choſe to have any perſonal concern with it, muſt pay perſonally for it. Such, undoubtedly, would be the reſult among the ir-religious, the profligate, the atheiſtical of every nation, if the State did not for its own ſecurity, as well as in reverence to motives infinitely higher ſtill, take care to keep up a formal eſtabliſhment for religious offices, and to make a proper proviſion for the officiators in them. By what kind of tax this proviſion is to be made, even God himſelf has pointed out in his œconomy for the Jewiſh prieſthood; and all the nations of Chriſtendom have adopted his œconomy for the Chriſtian. They have have tythed the land generally, becauſe the produce of the land is moſt neceſſary to the ſupport of man, is therefore moſt permanent in its continuance, and is moſt eaſy to be collected by the Clergyman. But for theſe very reaſons, ſuch ravers as Mr. Middleton and the Reviewer condemn the tythe, and in the eccentricity of their ravings produce metaphyſical reaſons, to ſhow there is no congruity between religion and land, between land and a church, and (as they ſhould have added) between a perſon and a Prieſt. For Mr. Middleton, who would juſt now have had the tythe a merely perſonal one for the Prieſt, now finds, in the violence of his paroxyſm, that even this would be abſurd. Indeed " a greater abſurdity can hardly be found," he now tells us, determining to out-herod Herod himſelf " than to tax land, houſes" which he wanted above to be tythed *with* land, " money" which would certainly be a *perſonal* tax, " ſtock in trade" which would equally be a *perſonal* tax, " merchandize" which would be equally *perſonal*, " ſhipping" which as private property would be equally *perſonal* with all, &c. " for the ſupport of the church." Thus nothing is to be taxed for the ſupport of religion, not perſonalty, not houſes, not land, becauſe land, houſes, and perſonalty have no metaphyſical relation to religion——

——————————— *O ego lævus,*
Qui purgo bilem ſub verni temporis horam!
Non alius faceret meliora poemata.

Mr. Middleton, in fact, had fixed his mind upon the improvement

of agriculture. This object he had contemplated with so much fondness and fancy, that it became at last the only predominating one of his mind. The idea gradually usurped upon his mental powers, and erected a tyranny there on the ruin of them all. This tyranny was so absolute in his knight-errantery over his reason, that he sallied forth to encounter windmills for giants, and now appears before us with his Sancho-Panca attending in the Monthly Review. Tithes were his windmills and his giants. Those he resolved to encounter, though he broke through all the fences of property to do so; fences, indeed, set up *with* Christianity itself in this and every state; fences, therefore, more ancient than those of any other property in the State; even sacred in themselves; and requisite to be kept up if we mean to keep up Christianity itself; though he must have known, if he ever thought at all, that the tythes, when lost to the Clergyman, would be found by the land-owner, and increase the rent; though he must also have seen, unless he is stone-blind, that the lands freed from tythes are not one iota, one atom better cultivated than the lands which pay tythe; are even cultivated worse than these, as laical tythes are always set at a dearer rate than clerical, and lands tithe-free always pay more in rent than they would have paid for tithe.

I have said all this upon the subject of tythe, because I wish to repress that petulance of folly, that conceitedness of ignorance, which is leading us step by step along the down-hill road of the French Revolution, and will certainly (if not checked in time) precipitate us into all the unfathomable abyss of French miseries. We see the same steps now taken, as were taken by the Middletons of France. We see the same measures now pursued, as were pursued by the Reviewers or Pamphleteers of France. And, if we are not upon our guard against both, we deserve to suffer all the horrible calamities that France has been for so many years suffering. I have here contributed my aid, in dashing my gauntlet against the face of men, reviewers or land-surveyors, who are naturally insignificant in themselves, who appear peculiarly insignificant when opposed firmly, and who can never become formidable but from our negligence or our cowardice.

April 7, 1800. RUMON.

ART. XLI. *Carmen Seculare for the Year* 1800. By Henry James Pye. Poet Laureat. 4to. Wright.

IT has often been our fate to expose the baneful doctrines and insidious machinations of the Jacobin Reviewers. We conceive it our duty also, as guardians of literature, to defend genius from persecution. The Critical Review of last month has attacked the respectable and learned author of the work before us with great asperity, but as he has the honour of enjoying a post under a Monarchical form of government it is easy to account for the splenetic hostility of a Jacobin Critic. The Reviewer begins his remarks upon Mr. Pye's Ode, with an observation that at once shews the *cloven foot* of malignant democracy. He observes that Annual

Odes

Odes " are ſecured by their brevity and their inſignificance from public criticiſm." But why muſt they neceſſarily be brief or inſignificant? It is ſurely in the power of genius to expand the ſubject, and to treat that ſubject in ſuch a way as to render it intereſting and important. This truth would, we doubt not, be readily acknowledged if an Annual Ode were dedicated to the *Genius of Democracy*. Though the critic acknowledges that the poet " more deſerves to be pitied for labouring at ſuch taſk-work than to be cenſured if it ſhould be poorly performed;" yet the compoſition before him cannot eſcape the rancour of his condemnation. One diſcovery, however, the critic makes of which we leave him to the full credit: he ſagaciouſly obſerves, that an " everlaſting *marble* monument cannot be made of " *brick* and *mortar*." But to the Ode. The Critical Reviewers' firſt objection is to the image of " the Stream of Time," and no wonder, for his own labours are never likely to float along that ſtream, but to ſink into the gulph of oblivion. The next objection is to the uſe of the word *and*, inſtead of the article *the*

> Inceſſant down the ſtream of time,
> *And* days, and years, and ages roll.

This objection is ſo trifling that we ſhall permit him to enjoy the benefit of it. The four firſt ſtanzas of the Ode our critic reduces to common-place. But though there may be nothing very novel in thoſe ſtanzas, yet they are truths intereſting to mankind, and they are expreſſed with poetical energy. To the fifth ſtanza the critic writes an explanatory note, and is doubtful whether " the Royal Maid and Elfin Knight" are the UNA and ST. GEORGE of SPENCER, though the following ſtanza, confining the ſcene to Britain, fully removes all doubt upon the ſubject. The ſeventh, eighth, and ninth ſtanzas, according to our critic, " lead to nothing," though he confeſſes in the next ſentence he ſhall ſail down " the ſtream of time with fewer interruptions." Surely, then, he muſt have been interrupted by *ſomething*. The truth is, that the ſtanzas which he treats as wholly inſignificant touch upon the progreſſive glory of Britain, and pay a ſuitable compliment to our preſent virtuous Monarch, predicting future ſcenes of glory, with an alluſion to *Gallic ſhame*. Conſidering the nature of theſe ſtanzas it is ſome mark of liberality in our critic to deem them *nothing*, for, being an Apoſtle of Jacobiniſm, we might rather expect that he would either have pronounced them *abſolute nonſenſe*, or have ſtigmatized them as marks of *Court-ſycophancy*, and a mean devotion to *a crazy old Conſtitution*, far beneath " *the glorious edifice*" raiſed by the Revolutionary Regicides of France. The following ſtanzas to the fifteenth, our critic paſſes over with frigid indifference, becauſe they recount the victories of Britain over France and her Allies, and the ſuppreſſion of the rebellion in Scotland, juſt obſerving, that *line* and *divine* rhyme well. It was not to be expected that he would dwell with any ſatisfaction on ſuch topics, and, therefore, we excuſe his torpid brevity. Wonderful to ſay he pronounces the

fifteenth ſtanza "*good*, and its concluſions forcible and fortunate." We ſhould have conceived that our critic admired this ſtanza becauſe it records the *death of a King*, if the concluſion did not announce his preſent Majeſty's acceſſion. He ſees nothing very objectionable in the progreſs of the Ode till he comes to the twentieth and twenty-firſt ſtanzas.

XX.

"Proud o'er the heaving ſurges of the deep,
See the tall ſhip in ſtate majeſtic ride!
Wide ſpread her ſwelling ſails in ample ſweep,
Dread roars the thunder from her lofty ſide;
Awful ſhe looms, the terror of the main,
And billows rage, and tempeſts howl in vain—
Yet in the planks unheeded, day by day,
Works the inſidious worm his ſubtle way;
The puny malice of an inſect train
Deſtroys what mountain waves, and winds, aſſail in vain.

XXI.

Fell Sedition's rancorous race,
Treachery, with ſerpent eye,
Sophiſtry, whoſe guileful tongue,
Pleads the ſpecious cauſe of wrong,
Envy, with her gorgon face,
And ſmooth hypocriſy;
Theſe dire fiends united bore
Their poiſon to the Atlantic ſhore;
All, with ſilent hate impreſs'd,
The offspring lur'd from the fond mother's breaſt.—
Betray'd, deceiv'd, the thoughtleſs brood,
Rear'd, like the pelican, with parent blood,
Turn their wild vengeance 'gainſt Britannia's heart,
And aim, with fatal rage, the parricidal dart."

In theſe ſtanzas it is contended by our Critic, that the American Revolution is "*falſely deſcribed.*" He does not, however, ſhew us where the falſehood lies. The truth, however, is, that certain ambitious men in America were encouraged, by diſcontented ſpirits in this country, to excite a revolt againſt its parent ſtate, though, doubtleſs, ſome of the ſupporters of American revolt had the welfare of the colonies at heart, and might, upon principle, oppoſe what they conſidered as the unconſtitutional encroachments of Great Britain. The reſt of the poem, turning upon the triumphs of Great Britain in the preſent war, affords our Critic an opportunity of venting a hackneyed ſatire againſt the evils of war, without any conſideration of the neceſſity of that war, and the multiplied aggreſſions of our enemy. The paſſages in the Ode relative to Egypt, he ſays, ſhew that "Mr. Pye chooſes to triumph by land as well as by ſea," and the poet is reminded of the fable of the Frog and the Ox, with a remark that no *puffing* could ſwell one to the ſize of the other. What this remark ſignifies we know not, for the plain fact

is,

is, that by Britiſh valour at the ſiege of Acra, the renowned plunderer of nations, BONAPARTE, with a great ſuperiority of numbers, was obliged to retire defeated and degraded. Here the Critic concludes his remarks upon the Ode, but in his laſt paragraph kindly informs the author how he might have made a better compoſition. Marry how! why, by adverting to the diſcoveries of SCIENCE, inſtead of exhorting his countrymen to deeds of valour, and inciting them, by the example of their glorious anceſtors, to exert themſelves in defence of their country. The diſcoveries of ſcience, and the names of the diſtinguiſhed men to whom mankind are indebted for thoſe diſcoveries, become a period of tranquillity, "but when the blaſt of war blows in our ears," it is the duty of the national poet to rouze his countrymen into a vindication of their rights and enjoyments, againſt a preſumptuous and imperious foe, who wants to deprive them of every thing dear to mankind: our Critic cannot conclude without a contemptible ſneer at Mr. Pye's loyalty, inſinuating that he introduced ASTRONOMY for no purpoſe but to mention the *Georgium Sidus.* By this time our readers muſt be fully ſenſible of the malignant diſpoſition, as well as folly, of the Critical Reviewer, and that it is probable Mr. Pye would have been as wantonly praiſed as he is now malevolently cenſured, if his muſe had employed juſt the ſame rate of genius in ſupport of republican France as ſhe has diſplayed in celebrating the glory of monarchical Britain.

Having already devoted ſo much to the detection of malignant miſrepreſentation, it is only neceſſary that we ſhould add a few lines upon the Ode itſelf. It is obviouſly written upon the model of GRAY'S BARD, and his Ode upon the Progreſs of Poetry. Mr. Pye has warmed his imagination by the fire of that admired Poet, and in ſome paſſages has ſhewn a degree of ſpirit and vigour that might ſtand a compariſon with the boldeſt flights of his celebrated archetype. We have not room for extracts, but refer our readers to the Ode, which they will, doubtleſs, read with much pleaſure, and from which we hope they will derive additional motives to animate their loyalty and patriotiſm.

ART. XLII. *The Hiſtory of Devonſhire.* In Three Volumes, Folio. By the Reverend R. Polwhele.

(Continued from P. 476. Vol. III.)

HAVING accompanied Mr. Polwhele through the Natural Hiſtory of Devonſhire, we promiſed to attend him through the Hiſtory of Man, in that county, from the firſt ſettlements in Britain to the preſent time.

We ſhall now endeavour to perform our promiſe, as far as the volumes before us will permit; and we ſincerely wiſh, that the chaſm in the work, which we ſhall ſoon have occaſion to notice, may be filled up to the ſatisfaction of the public.

The remaining part of the firſt volume is compriſed in one chapter,

divided into eleven ſections. In this Chapter, are treated the Britiſh Antiquities of Devonſhire.

Here terminate (*in print*) our author's Antiquarian Reſearches. But, in turning over the table of contents, we find, that Mr. P. has (*in manuſcripts*) entered diffuſely into the Diſcuſſion of Roman, Saxon, Norman, and Daniſh Antiquities; and drawn up an outline of the Hiſtory of England, as far as it relates to Devonſhire, from the Norman period to the preſent reign.

The table of contents, prefixed to the book, conveys a diſtinct idea, not only of what Mr. Polwhele has already publiſhed, but of what he intends to bring forward, in order to complete the firſt volume; and we have ſeldom ſeen a *bill of fare*, that offers ſo rich a treat to the *hiſtorical epicure*. It comprizes every thing that can intereſt the judgement or the feelings, reſpecting the country and its inhabitants. The view is moſt copious and comprehenſive, but, from the ſpecimens which we have already had of the author's ability, we have not a doubt, but that he will fill up the bold outline, which he has ſketched out for himſelf, in a maſterly ſtyle.

The ſecond volume conſiſts of a view of the dioceſe, and a parochial ſurvey of the archdeaconry of Exeter. In what manner Mr. P. has performed his part, in this diviſion of the work, may be determined by the large excerpt, which we made in our Review of Mr. Gilpin's Obſervations on Pictureſque Beauty.*

To perfect the hiſtorical fabrick, there yet remains one volume; which will conſiſt of a parochial ſurvey of the archdeaconries of Barnſtaple and Totnes.

Having thus opened to our readers a proſpect of the whole compoſition, we intend to abridge (in three ſhort articles) the critiques which the publiſhed parts of it have drawn from the different Reviewers.

In our next article, we ſhall detach from the Critical Review, thoſe abuſive paſſages relative to the Natural Hiſtory; in which impertinence and flippancy are exceeded only by a moſt rancorous ſpirit; and which, from our numerous and extenſive connections, we have authority to ſay, are conſidered by men of learning, taſte, and candour, as irreparably diſgraceful to that corrupted journal.

With theſe pages, we ſhall contraſt the ſentiments of the Monthly Review, the Britiſh Critic, and the European Magazine.

Purſuing the ſame plan (in our two concluding articles) with reſpect to the antiquities, and the parochial hiſtory, we ſhall ſufficiently expoſe to contempt and deteſtation, that vulgar jealouſy, perſonal animoſity, and lying ſpirit, which actuate the hypercritics before us.

(To be continued.)

---

* See in our Review, for March 1800, p. 260, Mr. Polwhele's deſcriptions of Powderham and Mamhead, as compared with Mr. Gilpin's.

MISCELLANIES.

NECROLOGY.

MALLET DU PAN.

SECURUS MORITUR, QUI SCIT SE MORTE RENASCI;
NON EA MORS DICI, SED NOVA VITA, POTEST.

MR. MALLET DU PAN departed this life, in the fifty-first year of his age, at the houſe of his friend, the Count DE LALLY-TOLENDAL, in Ormond-place, Richmond, about noon, on Saturday the 10th of May. From his firſt arrival in England, in the ſummer of 1798, his health had been in a very indifferent ſtate; towards the cloſe of the laſt year, ſtrong ſymptoms of conſumption appeared, and the want of that mental relaxation, which the direction of a periodical publication almoſt neceſſarily precludes, unqueſtionably accelerated the moment of his diſſolution. The effect of intenſe and uninterrupted application to literary purſuits on the health can only be appreciated by literary men.

For ſome weeks, previous to his death, the family of Mr. MALLET had loſt all hopes of preſerving his life; though his feelings for the objects of his fondeſt affections led him to encourage in them thoſe expectations which he was far from entertaining himſelf. In this trying ſituation, his conduct was exemplary; the ſerenity of his mind diſplayed the ſtrength of his underſtanding, the purity of his conſcience, and the firmneſs of his faith. One only concern ſeemed to give a momentary interruption to that Chriſtian reſignation which marked the cloſe of his exiſtence; the thought of leaving his family expoſed to poverty and want. This care being removed, his reſignation became perfect, and he was anxious to ſtrengthen it, during the three laſt days of his life, by an attentive peruſal of the Sermons of Romilly on that ſubject, and on the Immortality of the Soul. He had lived without vice, and he died without pain. Let the *enlightened* patriots of Germany and France, who vainly boaſt of the *perfectibility* of man to be derived from an adherence to the tenets of *their* philoſophy, contemplate the contraſt between the death of their mighty heroes, the fathers and founders of their ſect, the VOLTAIRES and the D'ALEMBERTS, and the death of this good Chriſtian, who rejected their doctrines with diſdain, and relied wholly for conſolation and immortality on the pure Goſpel of Chriſt, which *they* reviled, derided, and blaſphemed. The former, in their laſt moments, had terror and diſmay on their countenances, blaſphemy and curſes on their lips, and agony and deſpair in their hearts. The vanity which had

ſupported

ſupported them through life forſook them in death; they looked on the paſt with fear, on the future with horror. Not ſo, the latter; his face was tranquil and ſerene; his lips breathed charity to men and gratitude to God; his heart was the ſeat of confidence and peace; the integrity and piety of his life upheld him in death; and the ſatisfaction which he derived from the contemplation of the paſt invigorated his hopes of the future. Here is a practical illuſtration of the different fruits of philoſophiſm, and Chriſtianity; of the different rewards which, even in *this* life, await the monſter who would proudly *cruſh*, and the Chriſtian who humbly adores, his Redeemer.—Let the WIELANDS and the FICHTES reflect and tremble, or, ere it be too late, repent and retract!

The political productions of Mr. MALLET DU PAN are too well-known throughout Europe, to require either analyſis or eulogy from us; ſuffice it to ſay, that their uniform object and tendency were, to extirpate Jacobiniſm, to ſupport ſocial order, to uphold legitimate inſtitutions, to defend national rights, and to preſerve public and private property. In all ſituations and circumſtances of life, he was the intrepid champion of religion and truth. In their cauſe he called forth all the affections of his heart, and all the energies of his mind. Never was he the paraſite of power, nor the pander of party; never did he ſell his talents to a Court, nor proſtitute them to a faction. He invariably preſerved the native integrity of his mind, pure and uncontaminated. Hence the reſpect and attention which his writings obtained and deſerved, even from thoſe who could not accede to the juſtice and propriety of all his poſitions.

Mr. MALLET DU PAN was deſcended from an ancient and reſpectable Swiſs family, who had given many worthy magiſtrates to the republic of Geneva, and many able writers to the Republic of Letters. His literary career was begun at an early period of his life; and in 1783, he yielded to the preſſing ſolicitations he had received from Paris, to undertake the political department of a celebrated periodical publication, entitled, *La Mercure de France*, the circulation of which exceeded every thing of which, in this country, we have any idea. But before he embarked in this concern, he made an expreſs ſtipulation, that his writings, ſo long as they obſerved that reſpect for the government which he had, in no inſtance, violated, ſhould not be ſubjected to thoſe arbitrary reſtrictions which were too frequently impoſed on publications in themſelves innocuous, while others, which called for the moſt rigorous reſtraints, were ſuffered to paſs with im-

punity

punity. The condition was accepted, but, unfortunately, not obſerved; and Mr. MALLET had, not unfrequently, the mortification to find one Cenſor proſcribe what another had approved. He ſtrongly reprobated the interpoſition of the French in the affairs of Holland, at the memorable epoch of 1787; and his writings, though moderate and circumſpect, neceſſarily bore the complexion of his mind. This rendered his ſituation uncomfortable; but though he was prevented from ſaying all that he thought, he diſdained to advance a ſentiment that did not ſpring from his heart. The diſguſt which he could not fail to experience at ſuch an impolitic exertion of power, had not the ſmalleſt influence on his conduct, at the dreadful epoch of the revolution; when Europe ſaw this formidable writer, born a republican, brought up in the Proteſtant faith, and having, at one period of his life, lived in habits of friendſhip and intimacy, with VOLTAIRE, ſtand forth the firm intrepid champion of the lawful monarchy of France, and of the rights of the Roman Catholic Church, and the determined enemy of thoſe ſenſeleſs and deſtructive principles which Voltaire and his aſſociates had broached, and which his infatuated diſciples now endeavoured to reduce to practice. Amidſt the threats of an infuriate and miſguided populace, and, in more inſtances than one, expoſed to great perſonal danger, he boldly promulgated his ſalutary doctrines, ſteered clear of the prejudices of party, and defended the people againſt their own inſanity. LOUIS THE SIXTEENTH appreciated his ſervices, rewarded him with his confidence, and entruſted him with a ſpecial commiſſion to Germany. When the monarchy was buried in the gulph of Jacobiniſm, Mr. MALLET eſcaped from France, with his family, firſt to Switzerland, and afterwards to Germany. From the former, his native country, then at peace with France, he was expelled by the tyrannical mandate of Bonaparte. During his reſidence in Germany he carried on a correſpondence with ſome of the firſt public characters in the empire, and, for a conſiderable time, regularly wrote to the Emperor himſelf, at his particular deſire. In the ſummer of 1798, he came to this country, deſtined to be his laſt aſylum.

He was buried in the New-Church-yard at Richmond, on Thurſday the 15th of May. Many perſons of great reſpectability and of different countries, attended to pay the laſt ſad tribute of reſpect to the memory of a man who was entitled to the gratitude of Europe. The funeral proceſſion left Ormond Place, at half paſt one. Eight eccleſiaſtics preceded the body. The pall-bearers were Lord SHEFFIELD and the Prince DE POIX, formerly captain of the body-guards to

Louis

Louis the XVth; Mr. Fagel, Greffier to the States General of the United Provinces, and the Right Honorable Mr. Trevor, formerly the Britiſh Envoy Extraordinary and Miniſter Plenipotentiary at the Court of Turin; Sir John Macpherson and Mr. Whitſhed Keene, members of the Houſe of Commons; the Count de Lally-Tolendal and Mr. Malouet, both Deputies to the States General of France in 1789, and both diſtinguiſhed as well for their ſpeeches as publications in defence of the Monarchy. The eldeſt ſon of Mr. Mallet du Pan, and Mr. Rigaud were the chief mourners. They were followed by two rows of Swiſs and Geneveſe; and by a conſiderable number of Engliſh and French gentlemen, among the former of whom we recognized, Mr. Baror Maseres, Mr. John Aseres, Mr. Granville Penn, Mr. Ryder, Mr. Reeves, Mr. Bowles, Mr. John Gifford, Mr. Clark, Mr. Flint; the Rev. Meſſieurs Sparrow, Wollaston, and Young; and, among the latter, the Marquis de Thuisy, the Chevalier Charles de Thuisy, and the Baron de Gilliers. Several Swiſs gentlemen have declared their intention of erecting a ſimple monument over the grave of their celebrated and virtuous countryman.

M. Mallet du Pan has left a widow and five children, who ſubſiſted entirely on the fruits of his labours; for, unhappily, he loſt all his property by the revolution, together with his library, and a valuable collection of manuſcripts, among which was a work nearly finiſhed on the political State of France and of Europe previous to the revolution. Our miniſters, with a generoſity that reflects the higheſt honour on them, becauſe it is perfectly diſintereſted, have promiſed to ſettle a ſmall annuity on Madame Mallet, part of which is to deſcend to her daughters. And the ſon, who was educated in England, has been appointed to the ſituation of a clerk in the office of the Auditors of Accompts. Meanwhile a ſubſcription has been opened by ſome of the firſt characters in the kingdom, in order to ſupply this unfortunate and intereſting family with the means of removing exiſting incumbrances, and of providing for immediate wants.—Subſcriptions are received by Meſs. Devaynes, Pall-Mall; Drummonds, Charing Croſs: and Puget and Bainbridge, Warwick-Lane.

We truſt, that a complete collection of the works of Mr. Mallet du Pan, with ſome account of his life, will hereafter be publiſhed. They are calculated to outlive the preſent age, and to afford inſtruction to poſterity.

THE

THE PNEUMATIC REVELLERS.

AN ECLOGUE.

" ———Trifles, light as air,
Are to the *Theorift* confirmations ftrong

Some Preliminary Obſervations.

AMONG the variety of philoſophical improvements, that diſtinguiſh the eighteenth century, a few of the diſcoveries in *Aërology*, have a juſt claim to our admiration. But the dexterity with which AIRS are made ſubſervient to medical purpoſes, is, really, a matter of aſtoniſhment. Dr. Beddoes has lately applied the *Gas* of Dr. Prieſtley—the dephlogiſticated nitrous Gas—to the uſes of medicine: and the ſucceſs of this experiment, is ſuch as might have been expected from a man who has advanced, in his ſcientific reſearches, with an unparalleled velocity; and who, leaving all his contemporaries behind him, has ſhewn, how far a philoſopher may be carried by the force of a flaming imagination.

That Dr. B. hath " contributed to retard the progreſs of * aëro medical ſcience;" is the cry of thoſe only, who feel their incapacity to follow him in his Career, " *per liquidum æthera*," affect to prefer rational inveſtigations to fanciful theories—a dull experiment to a ſplendid hypotheſis. From the " Medical Pneumatic Inſtitution" of Dr. Beddoes, will probable flow the moſt ſubſtantial benefits to mankind †. In conſequence of their intimacy with airs, our modern ſages have promiſed " great things:" but Dr. B. promiſes greater ſtill. Dr. Darwin thinks ‡, that, from our Pneumatic acquirements or accompliſhments, we ſhall ſoon be able to regulate the winds of Heaven, and the waves of the ſea—to " ride in the whirlwind and direct the ſtorm!" Yet the attempt to ſubjugate the Helleſpont was accounted no leſs than madneſs in Xerxes.

And even in an Engliſh monarch, (apt as he was to give himſelf *airs*) the poor effort to check a wave or two, was deemed pre-

* See Eſſays by a Society of Gentlemen at Exeter. P. 282.

† See his " Notice of ſome Obſervations made at the Medical Pneumatic inſtitution." 1799.

‡ With reſpect to the *wind*, Dr. Darwin ſays: " we hope that this, or ſome future, age will learn how to govern or domeſticate a monſter, which might be rendered of ſuch important ſervice to mankind." Botanic Garden, Vol. I. P. 90. 3d edit. And, as to the *ſea*, he ſays: " It is probable, in another half century, it may be ſafer to travel under the ocean than over it, ſince Dr. Prieſtley's diſcovery of procuring pure air in ſuch great abundance from the calces of metals." P. 180.

ſumptuous

ſumptuous. So great is the ſuperiority of the moderns to the ancients—ſo ſtriking are the advances of man—ſo rapid his ſtrides, at this illuminated era, towards the perfection of his nature!

In the mean time, Mr. Godwin maintains, that we may put off death to as late a period, as we pleaſe, by means, to be ſure, of the *vital air*; though the philoſopher does not ſo expreſs himſelf. Dr. B——s, however, combining in his own great and comprehenſive mind, the theories of Darwin and of Godwin; and applying his dephlogiſticated nitrous Gas to the purpoſes of both theſe philoſophers, profeſſes his ability to turn us all into amphibious creatures (as ſome think, a little out of his own element)—to repair the breaches in our conſtitutions, whether we have ſuffered from time or intemperance—to ſubdue diſeaſe and pain—to renovate in the aged, every ſource of pleaſure, and even on earth, to render man immortal. "We ſhall be ſadly diſappointed (ſays Dr. B. in the little tract to which I have juſt referred my readers) if the Gas do not ſometimes prove the moſt delicious of luxuries, as well as the moſt ſalutary of remedies.—That natural or forced decay may be repaired, and the faculty of pleaſurable ſenſation renovated, is no longer a mere conjecture, ſupported by looſe analogies—We ſee the ſtrongeſt probabilities daily accumulating in favour of the opinion."—The doctor thus deſcribes the effects of this Gas, on ſeveral of his friends.

The "Rev. R——t B——d felt exhilarated, and was compelled to laugh, not by any ludicrous idea, but by an impulſe unconnected with thought, laſſitude, and languor through the day afterwards."

"Mrs. B——d, the children's friend. At firſt, pleaſurable ſenſations, occaſioning involuntary laughter; ſome momentary faintneſs, afterwards. We now underſtand the regulation of the doſe ſo as, perhaps, to be able to remove Mr. B——d's languor, and to give Mrs. B. the pleaſure, without the tranſitory faintneſs."

"Mr. R——t S——y could not diſtinguiſh between the firſt effects, and an apprehenſion of which he was unable to diveſt himſelf. His firſt definite ſenſations were a fullneſs and dizzineſs in the head, ſuch as to induce fear of falling. This was ſucceeded by a laugh which was involuntary but highly pleaſurable, accompanied with a peculiar thrilling in the extremities,—a ſenſation perfectly new and delightful. He imagined that his taſte and ſmell were more acute, and is certain that he felt unuſually ſtrong and cheerful. He has poetically remarked, that he ſuppoſes the atmoſphere of the higheſt of all poſſible Heavens, to be compoſed of this Gas."

To Dr. B——s, himſelf, on trying the effects of the Gas, the firſt ſenſations had nothing unpleaſant; the ſucceeding were agreeable beyond conception. He ſeemed to himſelf, at the time, to be bathed, all over, with a bucket full of good humour. A conſtant fine glow, which affects the ſtomach, led him, one day to take an inconvenient portion of food, and to try the air, afterwards.

wards. It very ſoon removed the ſenſe of diſtention. Under a certain adminiſtration of the Gas, he thinks, ſleep might, poſſibly, be diſpenſed with. His morning alertneſs equals that of a healthy boy. Such ſtores of health and pleaſure, has Dr. B. in reſerve for his fellow creatures!

And ſo wild is my wonder, ſo intenſe my gratitude, in the contemplation of a philoſopher to whom Newton is an ape, and of a philanthropiſt to whom Howard is a bear, that I can add no more! Expreſſion is loſt in ſenſation!

THE PNEUMATIC REVELLERS.

AN ECLOGUE.

Dr. B——s; G——E D——R; Rev. R——T B——D;
Mrs. B——D, the Children's Friend; Mr. R——T S——Y.

SCENE. *The Medical Pneumatic Chambers.*

"Into the heaven of heavens, I have preſum'd,
An earthly gueſt, and drawn empyreal air."

DR. B——.

"MY Friends! from a world, where diſorders are rife,
I call you, to taſte of the liquor of life;
A fluid, to render as nimble and freſh,
And purge from its droſſy pollution, the fleſh;
To cheriſh each purified body, the blood in,
The ſpirit of beef, and the eſſence of * pudding;
In ſhort, to convey us, ere long, to the portal
Of heaven, and transform us to beings immortal.
"My Comrades, if Prieſtley diſcover'd the gas,
He never could bring ſuch a wonder to paſs,
As I juſt have announc'd:—He could never procure,
With all his importance, a gas that was pure.
Indeed, of the Sage though I e'er was a lover, he
Can ſcarcely be ſaid to have made the *diſcovery*.
I hold it, my friends, a poſition unſhaken,
That pure vital air was familiar to † Bacon:

* Such was the brown loaf in Swift's Tale of a Tub.

† "The Fable of Proſerpine being ſeized by Pluto, as ſhe was gathering flowers, is explained by Lord Bacon to ſignify the combination or marriage of etherial ſpirit with earthly materials. Bacon's Works, Vol. V. P. 470. edit. 4to. Lond. 1778. This alluſion is ſtill more curiouſly exact, from the late diſcovery of pure air being given up from vegetables, and that, then, in its unmixed ſtate, it more readily combines with metallic or inflammable bodies. From theſe fables, which were, probably, taken from ancient hieroglyphics, there is frequently reaſon to believe, that the Egyptians poſſeſſed much chemical knowledge, which for want of alphabetical writing periſhed with their philoſophers." Botanic Garden, Pr. 176, 177.

And

And, I think, it was known to the poets and ſages
Who liv'd in the claſſic and fabulous ages;
While the tale of old Dis and Perſiphone ſhews
The detection of air in a pink or a roſe:
Nay, the ſtory of Eve and the Devil may teach,
That * Moſes found gas in the bloom of a † peach.
If ſo, the diſcovery of gas, from the maiden
In Sicily raviſh'd, we trace up to Eden:
So, inciting fond Eve to a ſpiritual revel,
The very firſt chemiſt in air, was the devil.
" Yet the ſubſtance (alas! we have cauſe to be ſerious!)
In Eve ‡ effervescing, was damn'd deleterious:
And the gas, in my hands, is ſalubrious, alone;
By Satan, or Prieſtley prepar'd, 'tis all one. §
" Had I been in Eden, perhaps mother Eve
Would have actually ſoar'd, as ſhe ſeem'd to believe:
" Albeit, as inſtead of || aſcending, ſhe ſunk
Top-heavy, and all her race ſince, have been drunk;
Tho' late, be it mine, the miſhap to repair,
And exhibit my pure preparations of air.
" But, ere to inhale it, your ſtomachs I urge,
I'll tell you, in brief, the effects of the purge.

---

* This may be proved, indeed, a priori. If the Egyptians were ſuch proficients in chemiſtry, as Dr. Darwin thinks, and if Moſes received his education at their college of the arts and ſciences, as ſome learned men maintain; it is probable, that he was no ſtranger to vegetable airs.

† The Rabbis have not ſettled what fruit it was: it might have been the *malum Perſicum*.

‡ " As with new wine intoxicated, both,
They ſwim in mirth, and fancy that they feel
Divinity within them breeding wings
Wherewith to ſcorn the earth." Par. Loſt. B. ix.
———" That fallacious fruit
That with exhilirating vapour bland
About their ſpirit had play'd." B. ix.

§ " A deleterious, inſtead of a ſalutary fluid may be eaſily obtained. Probably Dr. Prieſtley never procured that which can be reſpired with ſafety." See Beddoes's Notice.

|| " Precious of trees—of operation, bleſt
To ſapience—dieted by thee
I grow mature in knowlege, as the Gods."
———" The power, whoſe preſence had infus'd
Into the plant, ſciential ſap, deriv'd
From nectar."—" Opener my eyes,
Dim erſt, dilated ſpirits, ampler heart,
And growing up to godhead." Par. Loſt. B. ix.

The patients of Dr. B. deſcribe the effects of the Gas, in almoſt the ſame words.

" When

" When I tried it, at firſt, on a learned ſociety,
Their giddineſs ſeem'd to betray inebriety,
Like grave Mandarins, their heads nodding together;
But afterwards each was as light as a feather:
And they, every one, cried, 'twas a pleaſure extatic;
To drink * deeper draughts of the mighty pneumatic.
As if by the wand of a wizard entranc'd,
How wildly they ſhouted, and gambol'd, and danc'd:
And e'en as phoſphoric their bellies and backs ſhone;
So ſtrong was the force of the muſcular action."†

G——E D——R.

[*Drinks; and after a ſhort pauſe, exclaims*]

" Flow more briſkly, willowy Cam! ‡
I have drawn the nitrous gas:
O! I know not where I am!
Sure, I am not what I was.

" On thy Marge, while erſt I lay,
Like thy ruſhes was my rhyme:
Raptur'd now I break away
With emotions more ſublime.

" So the lark that, warbling high,
Thro' the liquid ether flew:
B——e! thus, I bathe in ſky,
Saturate with ambroſial dew." §

Rev. Mr. R——T B——D. [Drinks.]

" B——s! thy living beverage whilſt I quaff,
I laugh—ha, ha—yet know not why I laugh.

---

* " Drink deep or taſte not the Pierian ſpring."

† " The firſt inſpirations of the Gas produced giddineſs; and feelings reſembling thoſe of incipient intoxication. It was impoſſible not to recognize the expreſſions of the moſt exſtatic pleaſure. I ſaw and heard ſhouting, leaping, running, and other geſtures." See Beddoes's Notice.

‡ See " the Annual Anthology;" where Geo. Dyer's Ode to the River Cam, makes a conſpicuous figure. E. G.

" While yon ſkylark warbles high,
While yon ruſtic whiſtles gay,
On thy banks, O Cam, I lie;
Muſeful, pour the penſive lay.
Willowy Cam, thy lingering ſtream
Suits too well the thoughtful breaſt;
Languor here may love to dream,
Sorrow here might ſigh to reſt."

§ This is rather Cowper's lark—I beg Mr. Dyer's pardon.

Behold, from theſe intoxicating vapours,
R———t, a pickle-herring, cutting capers!
" I can't—I can't—O, B——, what an elf!
Spite of my reverence—can't—contain myſelf!
Now I've a ſtrong deſire for further quaffing—
Ha—ha—ha, ha—I cannot drink for laughing.
Ha, ha!—Yet, ſomehow, in this merry mood,
Creeps o'er my body a ſtrange laſſitude.
My friſky ſpirits are all ſpent at once,
And in the ſad reſiduum leave—a dunce!"

Mrs. B————D, the Children's Friend. [*Drinks.*]

" Oh, I feel a fine ſenſation,*
Stealing o'er my charmed frame!
Sweeter far that inhalation,
Sweeter than the breath of fame.

" Baniſh'd every carking care is;
Sick diſguſt, and anxious fear:
This is, ſure, the haunt of fairies!
Pleaſure, pleaſure, wantons here.

" Blithe as when I ſkipp'd with Liſſy,
Crown'd with many a blooming flower,
B—d—s! how I long to kiſs y',
In my trembling moonlight bower.

" There, between the opening branches,
Stars may ſhed the ſilent dew;
But, upon my heels or haunches,
Nectar will I taſte with you.

" Yet with ſudden qualms I languiſh;
Struggles in my breaſt the ſigh:
With my tranſport there is anguiſh—
Doctor! Oh, I faint——I die."

---

* See Mrs Barbauld's verſes, written in an Alcove.

" Now the moonbeam's trembling luſtre
Silvers o'er the dewy green,
And, in ſoft and ſhadowy colours,
Sweetly paints the checquer'd ſcene."
* * * * * * *
" Then, when next the ſtar of evening
Softly ſheds the ſilent dew,
Let me, in this ruſtic temple,
Liſſy! meet the muſe and you."

Mr.

Mr. R——T S——Y.

" I am all nerve!—As from the cap of Circe,
I ſhrink, ſuſpicious!——I'm a coward!——
Poh!
'Tis but an ague-fit that ſhakes a Cæſar, [*trembles.*]
Gods! I *will* drink! [*drinks.*]
My head, my head is dizzy!
At my wits end, I totter——*I ſhall fall!
No—I am rapt beyond myſelf—I feel
At my extremities delicious thrillings!
My every ſenſe is exquiſitely keen!
My taſte is ſo refin'd, I ſhall henceforth
Diſdain all vulgar viands.——So acute
My Smell, I can, for miles around me, catch
The effluvia rolling thro' the ſhoreleſs air,
One vaſt † mephitic ſea!——Theſe groſſer boches
I cannot brook.——Thoſe, ſmooth mahogany,
That with ſurpaſſing poliſh ſeems to ſhine
A luſtrous plane; and, O ye plates of glaſs
Sciential, ye are rougher than the ruts
Of waggon wheels! I tremble, as I touch you;
E'en from my delicate fingers ends, thro' all
My frame, too ſenſitive! I ſpurn, I ſpurn
This cumbrous clod of earth; and borne on wings
Of lady-birds, "all ‡ ſpirit," I aſcend

---

* See Mr. Southey's Engliſh Eclogues written upon a new plan. They ſuggeſted the idea of the Eclogue before us. Yet I lament my incompetency to the taſk of imitation; though I have endeavoured to bring Mr. S. as near as I could to the ſtandard of his own beautiful originals; of which the following is a fine ſpecimen:

" Old Friend! why you ſeem bent on pariſh duty,
Breaking the highway ſtones! And 'tis a taſk,
Somewhat too hard, methinks, for age like yours."
" Why, yes! for one with ſuch a weight of years
Upon his back. I've liv'd here, man and boy,
In this ſame pariſh, near the age of man.
I can remember, ſixty years ago,
The beautifying of this manſion here,
When my late lady's father, the old 'ſquire
Came to the eſtate."

† " Sævamque exhalat opaca Mephitim."

If there be any ſublimity in ſtink, as Mr. Burke maintains, this is certainly ſublime; more ſo, perhaps, than the Virgilian ſtench.

‡ ——— " From theſe nutriments, perhaps,
Your bodies may, at laſt, turn all to ſpirit,
And wing'd, aſcend, ethereal."

PAR. LOST. B. V.

Into the immeaſurable ſpace, and cleave
The clear ethereal azure; and from ſtar
To ſtar ſtill gliding, to the heaven of heavens
Aſpire, and plunging thro' the ſapphire blaze,
Ingulph the dephlogiſticated floods
Of life, and riot in immortal * Gas!"

Dr. B———s himſelf [drinks].

"Celeſtials!——This morning, I own, I was ſulky,
And at dinner I ate, till my body grew bulky.
If at dinner, indeed, I indulge in much merriment,
And diſpatch a Sirloin, 'tis by way of experiment.

"This, therefore, premiſing, I now have to tell y',
That in temper a dove, and a ſparrow in belly,
To the Gas, which in gaining the members of ſome ache,
I owe my complacence, and lightneſs of ſtomach.
I *float* in a manner——ſo eaſy and placid—
The mild milk of kindneſs abſorbs every acid!

"Or rather, of paſſion ſubſides the hot tumour,
As all over, I'm bath'd with a pail of good-humour!
No languid, no crapular feelings have I——
But as gay as the morn—I'm a boy, I'm a boy!

"Such, ſuch is my fluid, the grand Panacea;
Though the public may form a degrading idea
Of my ſcience and zeal, of my labour and trouble,
And judge my fine medical airs but a bubble!

"And, if it be ſaid, that a Doctor and Parſon,
In concert together to carry the farce on,
Permit all decorum, appearance, and pomp
To be loſt in a Bacchanal Dance, or a romp;
If, perchance, it be told, that the ſmiles and the graces
Of ladies here languiſh away in grimaces;
My ſcheme may be ſpoil'd; and pneumatics be curſt,
And B———s, in truth, like the bubble, may burſt.

"Already 'tis rumour'd, I'm blown up with vanity,
And give myſelf airs amid chemic inanity;
And (names that deſtruction is puffing abroad);
I'm, by turns, a chameleon, a moth, and a toad.

"Leſt, therefore, my friends, as we ſcamper and hop,
The report of this meeting go off in a pop;
Leſt the buſineſs get wind;—I ſhall print, with your privity,
An account of the Gas, as no matter of levity;
And deſcribe its effects, and their curious congruity
Experienc'd by authors of rare ingenuity,
Who never before, I am certain had cauſe
(Though long have they liv'd on the breath of applauſe)

* "Riot in immortal bliſs."

To

To rejoice in an air from corruption ſo free,
As the Gas, my good Sirs, juſt emitted by me.

" I am ſorry, indeed, that a friend in the groupe, here,
After exhilaration complain'd of a ſtupor;
And that *ſhe*, in her leſſons, for ſucklings ſo clever,
Reſembled ſo much an exhauſted receiver.

" Yet, ſoon ſhall this potent Nepenthe, I truſt,
My poor fellow-creatures exalt from the duſt;
Inſpirit the weary, and baniſh Ennui,
And rouſe from his languor the frail debauchee;
Give muſcular power to the palſied and grey,
Nor let trouble ' turn an old man into clay.'

" Perhaps, in my hands, it may ſhortly preclude
The uſe or of raiment, of ſleep, or of food;
And in me, with loud plaudits, the people ſhall own
A diſcovery to ſhame the Philoſopher's Stone;
When, as my *rare* luxury to taſte, I exhort all,
I ſhew what a ninny man is, to be mortal.

" What are *ye*, Roſicruſians! indeed, with your riches,
If throwing away his light ' thin pair of breeches,'
Thy volatile pupil each country can croſs over,
Leſs cumber'd with rags than the * ſhipwreck'd philoſopher;
If the ſlumber ſo fleeting, my fellows may need here,
Diſcredit mattraſſes, or couches of Eider;
If the food I create for the palate and paunch
Debar the fond wiſh for a ſlice of the haunch,
The gluttons on rich caliſpaſhes that revel,
And the ſoup-meagre cottagers bring to a level;
Diſcovering the groſſneſs of eating, much ſhame in,
Quick diſſipate every alarm from a famine;
And, as I diſpenſe my pure Gas through the nation,
The cora-buſineſs render, a mere ſpeculation!"

[All *drink* again; and *dance* and *ſing*.]

" Then hail, happy days! when the high and the low,
All nouriſh'd alike, from this air—hoſpitality,
Shall together with Gas-born benevolence glow,
And prove, that true bliſs muſt ariſe from equality.

" When Britons and Gauls! ye ſhall revel and ſing,
Light, lighter than Goſſamers twinkle and glance;
Here, thridding a maze, and there link'd in a ring,
And ſcarcely touch earth, as ye kindle the dance:

" When, finer and finer as waxes your nature;
Each atom terrene ſhall fly off from your bodies,
Each particle groſs; and, all purified matter,
Ye ſhall ſmell of Ambroſia or Gas,† like a goddeſs:

* " Who yet triumphed in the reflexion: ' *Omnia mea mecum porto.*'
† " *Divinum vertice odorem ſpiravere.*"

" Till

" Till mounting, as if in balloons, to the ſky,
While pleaſure with novel ſenſations ſhall ſtrike y',
Through the regions of Gas ſhall ye flutter and fly,
A Mercury each man, and each woman a Pſyche!"

TO THE EDITOR.

SIR,

HAVING ſeen, in one of the newſpapers, a paragraph ſtating that the Biſhop of London had ſeen and *approved* the ſermon preached by the Lord Mayor's Chaplain at St. Pauls on the late Faſt Day, I can take upon myſelf to contradict the latter part of that aſſertion. The fact, as I am aſſured, is that his Lordſhip ſaw a *tranſcript* of the ſermon; that he ſaid it was not ſo offenſive as he had heard it repreſented, but he expreſſed his diſapprobation of ſome paſſages in it; and exacted an abſolute promiſe from the chaplain that he would, in future, abſtain from every thing political in his ſermons; on which condition only, he permitted him to preach the next turn to which he had *before* been appointed.

VERAX.

N. B. We have heard it confidently aſſerted, that the manuſcript, Sermon laid before the Biſhop of London, differed materially from the Sermon that was preached at St. Pauls; and if this be the caſe, which we are ſtrongly diſpoſed to believe, it is not ſurprizing that his Lordſhip ſhould not have found it ſo offenſive as it had been repreſented to him. *Editor.*

TO THE EDITOR.

SIR,

THE unparalleled filthineſs of imagination and expreſſion, which defiles the compoſitions of the ſoi-diſant Peter Pindar, is well known and generally execrated. The cauſe of his diſguſting propenſity is not commonly underſtood. I therefore beg leave to lay before your readers the origin of this writer's fondneſs, not for the " ſublime and beautiful," but for " the *beaſtly*."

Peter was but two days old,
When his nurſe, old Corniſh Dinah,
Let the ill-ſtarr'd bantling tumble
Into vaſe of Cloacina.

Peter was in ſuch a pickle,
No one e'er could get him clean;
Though they rubb'd him, mopp'd, and ſcrubb'd him,
Ev'ry effort vain has been.

The foul fumes at his immerſion
Straight aſcended to his brain;
There they form'd a dirty puddle,
Never to be cleans'd again.

The

The impurity he fell in
Oozes at his fingers' ends:
Hence it comes, that all his writing
Ev'ry thing offenſive blends.

Thus his thoughts, by filth infected,
Tainted all his converſation:
From his lips flows nought, but lewdneſs,
Blaſphemy, and defamation.

Nor could Time his foulneſs leſſen;
Still his odour's ſtrong and rank:
Such was the taint which he contracted,
Each day he liv'd, the more he ſtank.

From ſuch a wretch, his Theban title
The public voice indignant takes:
No longer *Peter Pindar* call him,
His *true* name is—*The walking Jakes.*

ANTI-SORDES.

DIRGE TO P. P——R.

To Fair Fidele's, &c.

O'er Peter's lone deſerted tomb;
Shall wither'd hags and wizards ſtrew
Each pois'nous herb of deadlieſt bloom,
And rifle all the ſtores of woe;

There kindred ghoſts ſhall oft appear,
To fill with ſhrieks the guilty grove,
And fiends of death aſſemble here,
To hail the Rhymer whom they love:

Gaunt blaſphemy ſhall there be ſeen,
And ſlander lead her mighty band;
Pale terror ſtart with frenzied mien,
And murth'rous drops diſtain the land.

The raven oft with boding ſound,
Shall croak to midnight's louring ſhade;—
And pois'nous dews be ſhower'd around,
To blaſt the ſod where thou art laid.

When Atheiſts ſap religion's throne,
And faction lights the fires of hell;
'Midſt a loſt country's dying groan,
The ſhudd'ring thought on thee ſhall dwell.

Each ſcene of guilt ſhall thee reſtore,
To thee each impious jeſt be paid;
Accurs'd, till virtue charm no more;
And ſpurn'd, till ſcorn herſelf be dead.

W——s.

THE ſummary of politics is once more poſtponed, on account of the ſerious indiſpoſition of the Editor. He cannot, however, ſuffer another Month to elapſe without fervently joining in the grateful thanks offered up by his loyal countrymen to Divine Providence for his gracious interpoſition, in reſcuing the life of their beloved Sovereign from the atrocious attempt of a deſperate aſſaſſin. All comments, however, on that attempt, would, at this time, be highly improper, as they would have a tendency to create a prejudice unfavourable to the impartial adminiſtration of juſtice. It is on this ground that we wiſh to ſee the reprehenſible practice of the daily prints in publiſhing the proceedings at the different offices of polices wholly ſuppreſſed; as it tends to make men prejudge, on *ex parte* evidence, thoſe culprits on whoſe fate they may afterwards be called upon to decide as jurymen.

TO OUR READERS.

WE had intended to enlarge, in a Preface to our Fifth Volume, on the State of Literature in Germany; but, on reflection, we deemed it moſt eligible, and moſt ſatisfactory to our readers, to give the Letters of our Correſpondent at full length. We accordingly have given, in our Appendix, the firſt of his Letters, and, in our next Number, we propoſe to give a ſecond which we have already received. The inſertion of this Letter precluded the neceſſity of a Preface.

TO CORRESPONDENTS.

C. D. E's atack upon us for our *preſumption* in queſtioning the infallibility of Dr. *Paley* requires more notice than we had an opportunity of beſtowing on it in this Number. But in our next we propoſe to break a lance with our aſſailant.

Our teſty Correſpondent, who writes from *Cheſter*, and who is equally diſpleaſed with *Sermons* and *Iriſh Politics*, is requeſted, in future, to pay the poſtage of his letters, or they will be returned to the Poſt-office.

We have received the valuable little Book ſent us by "A Chriſtian," of which we mean to take early notice. But as there is no Title-page to it, where is the public to find it?

The Letter from an Engliſh Gentleman at Weimar to Profeſſor Boettiger, (calling on him to retract his falſe and calumnious abuſe of Mr. Windham, Profeſſor Robiſon, and the Engliſh nation in general) tranſmitted to us by S. R. ſhall certainly appear in our next. We only regret that Mr. Walker has not inflicted a much ſeverer chaſtiſement on this illuminated Citizen.

The Communication of I. S" is intended for early inſertion.